

The Actes of

Englysh botaryes, comprehen
dyng the buchast practyses and exam
ples by all ages, from the worldes
begynnyng to thys present peare,
collected out of their owne le
gendes and Chronycles

By Johan Bale.

Let me herin (good reader) to proue
all spretes, and to iudge false myracles,
rebuynge no Christen beleuer, but those
obstynate hypocrytes oulpe, whiche yet
lyue after their popes olde rules.

Reade, but laugh not.

O thou mayden of Chaldea, Thou shalt
nomore be called tender and plesaunt.

Thy shame shall be dyscouered, and
thy preuptyes shall be seane, for

I (sayth the lord) wyl auen

ge me of the, and no man

shall let me. Esa, 47.





966

2 The p[re]face of thys boke. 2



Iudas that aun
repent B[ri]tapne, in
hys first treatise of
the dolorouse destruc-
cion of hys contrepe,
hath i hys worthe sen-
tence agaynste them
whych were the chiefe

cause therof. And borrowed pt ps of the
xxiii. chaptre of Salomons p[ro]uerbes.
Who so euer comēdeth the wycked (sayth
he) and reporteth them ryghtuous or ho-
lye, the same shall ones haue the curse of
the people, and the commynalte shall ab-
horre hym. Plentuous hath the Popes
clergie bene in thys popnt, spe[cia]llye in
the church here of Englande. Not onllye
haue they commended vnto vs whozemō-
gers, bawdes, bypers, Idolaters, hypo-
crites, trayters, and most fylthy Go-
morreanes, as Godlye men and womē,
but also they haue canonysed the for most
holpe sayntes, sett them vp gilt Images
in their temples, commāded their wyppis
to be fasted, appoynted them holpe dayes
and the peoples to do them honoure with
euēsonges, howtes, processions, lpyghtes,
masses, rpyngpuges, spngpuges, sensp-
ges, and the deupll and all of soche he-
thyph wares. They haue done by vs as

A.ij.

their

The Preface.

Olde
goddes
in uerwe.

their olde predeceffours the Idolatrouse
prieftes ded by the aunceint Romanes.
They haue fet vs by a sort of lecherouse
Goddess to be worshyppe in our tem-
ples, to be our aduocates, and to helpe vs
in our nedes. In stede of Jupiter, Satur-
ne, Mercurye, Mars, Juno, Proserpina,
Diana, and Venus, which ded all their
feates in whoredome, as the poetes here-
spethe, they haue geuen vs Wenefryde,
Luthbert, Dunstane, Oswalde, Ansel-
me, Becket, Brigide, Audre, Modwe,
Edith, Elith, Ethelburge, and a great
sort more of vnpure workers out of mar-
riage.

Marke the lyues of their Englyshe
saintes, almost from the begynnyng, &
ye shall not fynde one of them canonyzed
for preachynge Christes veryte a ryght,
neither yet for leadynge a lyfe after the
perfyght rules of the Gospell. Not one
commendeth they for worshyppe God
wpythout menys tradycions, nor yet for
executynge the workes of Mercye, vntyl
se pt were to their aduantage. Neuer
reckened they wedlocke anpe Godlye esta-
te of lyfynge, though pt were an onlye
ordre instituted of God in the begynny-
ng, yea, for hys priestes also. Commonlye
they haue dyswaded both men and wo-
men from pt, as from a most pernycion-
se euyll, or from a myschefe of all mysche-
fes,

Dyffia

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fes, callpunge pt folpshnelle, fplthpnelle, marpōs
 bealtipnelle, a walkpunge in darkenelle, of Mar
 mapntenañce of lecherp, a fulspilling of rpage.
 fleshpe despres, a grounde of all vyce, an
 entraunce of deathe, a corruptpunge of
 mapdenhode, a lake of mplerpe, a clape
 pptt of vnclēnesse, a thraldome of Egypt,
 a nette of Sathan, a snare of the deupll,
 & a ponde of perdycepon, loke Johan Cap
 graue in Catalogo sanctorum Anglie, specpal
 lye in the lpuēs oz legendes of Llarus,
 Canſwode, kynelwode, Etheldrede, we
 nefrede, Mplburge, and Mpldrede with
 soche other lpe, and ye shall fynde my
 wordes most true. In the hystorpe of
 Sapnt Ursula haue they named the An- blasphē
 gels of darkenelle whych hath perswaded mpe.
 marpage lafull. Of whose nōbre was
 firste God the eternall ffather, and thā
 Moles and the Prophetes for the olde la
 we. And afterwarde Jesus Chriſte hys
 eternall Sonne, with Peter, Paule & the
 other apostles for the newe lawe. Were
 not the men (thynke yow) wele ouer-
 seane?

So peruerse stomakes haue they boꝝ-
 ne to women, that the more part of their
 temptpunge spretes they haue made she
 deupls (loke their Sapntes legendes) but
 he that tempted Chriſt was an he deupll,
 a reipgrouse deupll, and a prestipe de-
 upll. Whā they haue bene tempted with

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The deu-
upls.

lecherouse spretes in the lphenesse of wo-
men, they haue (they sape) by the suffren
vertu of holpe water, turned them into
deupls agayne. But neuer were they yet
so counpunge with all their holpe water,
as to make of thep2 whores honest mar-
rped women. No, yt is not their ordre, to
do soche myracles. In the lpe of Sapnt
Godrick is mencpon of a she deuyl, but
in the concluspon, he apereith with han-
gynge ware of no small quantyte, haupn-
ge hys ponge ones folowynge hym with
shauē crownes. Of a lykelyhode therfor
he was some spyrituall he tempter, and
hys chyl dren within holpe orders. Soche
power had Sapnt Guthlake ouer those
watchynge wormes, that he made them
to tarrye with hym, and to buylde hym
bp a monasterpe at Alsendyck, now cal-
led Crowlāde, some sape. To be short in
thys matter. Their sapntes in a maner
were all vnmarped. If anye were marpo-
ed that wolde nedes be sapntes, they we-
re and compelled bp nthe, or bp the waie
of penaunce, to leaue their makes to the
occuppunge of others, the man hys wyfe,
and the woman her husbaude, as ye shall
beholde in this boke bp most plentiuouse
examples. For matrimoupe hath e-
uer bene soche a blacke bugge in their sy-
nagoge and churche, that neuer wolde
canonplacpon serue yet, where he was

Sapn-
tes vn-
marped

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in place.

Notwithstandinge we are throughly as-
 sertapned by innumerable scripturs and
 argumentes, that matrymonye is of
 God, and by their innumerable examples
 of fylthynesse, that their bowed wyueles-
 se and husbandlelesse chastyte is altoget-
 her of the deuill. Sens the gloriouse ap-
 peraunce of the Gospell haue that Sodo-
 mitypcall swarme or brode of Antichrist
 (that ye call the spirytualite) bene oft ty-
 mes admonyshe of their fleshlye er-
 rours by the manifest scripturs therof,
 that they shuld ones repent their most
 horryble myschefes, and graunt vnto ma-
 rriage the fredome due therunto. And
 what haue they done, thynke you? No-
 thyng els at all but laughed them to
 scorne, reportynge them to be but fables
 and lyes. The lerned allegacions, rea-
 sons, and argumentes of Phylipp Melanch-
 ton, Luther, Lambert, Pomerane, War-
 nes, and soche other, they haue hearde,
 but the answer is yet to make. They
 moche and moue at the lyke Jack a na-
 pes, or lyke them which went vnder
 the crosse whan Christ was cruci-
 fied, and that is ynough for them. For
 they haue yet of theyr popes lawe to an-
 swere no man, yea although they wyte
 theyr abhominacions to the vttermost,

Notary
es.

Christe
doctors.

vna

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The au therfor thought yt best, sepunge they re-
tour. garde not the sacred scripturs, to lape
before them their abhompnable practi-
ses and examples of folthpnesse, by their
owne legendes, chronycles, and sayntes
lpyues, that all men mape knowe what
legerdemaynes they haue vsed, and what
lecherouse lpyues they haue led here in En-
glande sens the worldes begynnynge. Le-
te them now be ashamed of their beastly-
nesse, or els put on their mothers face al-
together.

**Chrony-
cles.**

In the firste part of thys boke, mape
men breuelpe beholde how and by whom
thys realme was first inhabtyed, whiche
thynge hath bene hytherto in all Englysh
Chronycles, doubtfullpe, disagreeable,
pea, and vntrulpe treated, vpon coniec-
turs, fantasmes, and lyes onlpe, by reason
of ignorance in the scripturs and mooste
auctorysed hystories. They shall also per-
ceyue, what peoples haue here by all
ages remayned, what doctrynes hath be-
ne taught by their true and false prophe-
tes, what worshypynge of God they
haue vsed, and what lawes in relygion
they haue folowed. Spuallpe they shall
knowe clerelpe, the deceptfull workema-
shyp of the instrumētes of Sathan, their
prestes, bpschoppes, prestes, & monkes, with other
dysgyled locustes of the same generacyō.
Whose

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Whose continuall stodge, labour, and se-
hynge was alwayes to blynde them by a
colour of chaste lpyngge, makynge them
to beleue, that their marryenge of wyues Marpe
was a prophane lapte, a brutish brast-
nesse, and a thynge which greatlye dys-
pleased God. Their owne bowynge of
byrgynnte was agayne (they sayd) a spi-
rituall ordre, a lyfe of Angels, and an ho-
lye relygion which pleased God aboue
all other, what though they neuer had yt
in their lyues. For true byrgynnte ys a
fayth vncorrupted, or a beleue gouerned
by the onle worde of God without all
supersticions of men. This was the
onle byrgynnte that Marpe was com-
mended of, Luce. 1. This byrgynnte per-
teyneth cheselye to marryage, as testy-
fyeth the Saynt Paul. 2. Cor. 11. And as ap-
reth in Abraham and other iust fathers
which had faythfull wyues. No people
are lesse acquainted with this byrgyn-
nte than sectaries, or they that bolue by-
rgynnte, for they cheselye depende vpon
mannys tradicions and rules.

But yf a tre maye be knowne by hys
frutes, and a man by hys dedes, as our
sauour sayth they maye, Math. 7. ye shall
easelye perceyue by their actes, that these
byrgynall votaries hath bene the verie
Angels of darkenesse. Marke their gost-
lye counsaunces, and their other good

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**Mpza-
cles.**

**An-
tours.**

woorkes (as they wpll haue them pet cal-
led) lyke as they are here regestred in
course. And ye shall fynde them moze fyt
for hell than for heauen. Yet must they
be canonyzed sayntes, and do most won-
derfull mpzacles. But those mpzacles a-
re the stronge deluspons (saynt Paule
sayth) that the lord wpll sende vnto the
that shall perpsch for their vnbeleues sa-
ke. 2. Thessalon. 2. I doubt not but thys la-
bour of myne, though yt be verpe sym-
ple, wpll mynysstre some lpght as wele
to the serued as vnlerned. At the least yt
shall teache the to iudge false mpzacles,
that they be nomoze so deuplyshly decep-
ued. Lete not the oft cptynge of autours
be greuous to the readers, my occaspon
iustlye cōsidered. For therby shall the pa-
pples haue shame alwayes, yf they re-
port them fables, or els me a lyar for the
tellpge of them, beynge in their wry-
tpnges so manifest. And as concernynge
those autours, they were their owne
dere fryndes, and wrote the best they cou-
de of them. If they had bene their enemy-
es, and so shewed the worst of them, or
els but indyfferent wryters as they we-
re most parcpall wptnesses, it had bene
a farre other shewe of their mischefes
than here will apere.

Wentrusted they wolde haue seane
them selues in this clere lpght of the Go-
spell

spell, and so haue repented their former
 factes of falsehede. But trulpe they are
 of a farre other kynde than so. Their
 nature is not to repent, do they neuer so
 manie myscheces. Rather stodpe they
 out newe practises of tyrannye and cau-
 tels of crueltie, to adde myschefe to mys-
 chefe, tyll the great vengeance promys-
 sed, lpyght fullpe vpon them. Who so
 euer hath promoted forewarde Gods be-
 ryte, they thanke God of yt, they haue
 bene non of them as yet. If they shuld
 make their boastes with Paule. 1. Corin.
 15. that they haue done therein more la-
 bours than the other discyples, men of
 knowlege wolde bp and bp sape, that
 they lped most falsely. In dede they ha-
 ue with Menelaus, Alchimus, Ananias,
 & woth Capphas gone afoze all world-
 ly tyrauntes in the murtheringe bp
 of them which hath done yt. And for er-
 rours, they sape. But who euer erred
 as they haue done, sens the worldes be-
 gynnynge. Trulpe non as yet. Neyther,
 Turke, Jewe, Saracene, Pagane, nor
 deuyll, as the examples herafter wpll
 shewe, they shall not be able to auoyde
 yt, vnlesse they dyspute with fper ad sag-
 gottes as they haue done hitherto. For
 starke nought are they in dysputacions,
 where as they are not at hāde. For this
 booke, I shall haue theyr cōmō lquerpe,
 and

Wyl-
 loppes

Gospel

Error

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and be called a thousande tymes heretofore. But nether loke I for reasonable answer of them, nor yet for amendement of thei knauertes.

face of
Anti-
christ.

Marriage
age man-
heth
lage.

Nobility
te.

In this booke of mine, is one face of Antichrist chefelpe disclosed (parauenture in. vnder one) wherwith he hath of longe tyme paputed out his whoze, the Rome church, that she myght to the world appeare a glazpoule madame. That face is her bowed chastite, wherby she hath deceptfullpe boasted herself spirituall, beynge but whoze and thefe, and dysdained marriage as a vyle drasse sacke and dyrtpe dyshe cloute, callynge all them but lewde laye persones that were vnder yt, though they were knynges and quenes, lordes and ladyes. Be noble gouerners and lerned lawers, vnto whom God hath in this age deliuered the measurynge rodde of his worde, as he ded to Johan. Apocal. ii. that ye shuld measure all thynges ryghtly. Be not now slacke in your offces, as in the bynd tyme, but throwe fourth that wretched bonde woman with her daughter, that Rome church with her whorishnesse. No popat of nobylte were yt, nor yet of lerned worthynesse, to be as ye haue bene of late yeres, styll seruaunt slaves to a most fylthy whoze, and to her whoredome and whoremongers. Our most christen Emprour of Englande, kinge

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ge Werpe the. viij. of that name, as a most
worthye mynstre of God, hath gone be-
fore you in that behalfe. He hath made
open vnto you the waye, and dyuē awaye
from your gates the great aduersarie
that shuld most haue noped you. Dysday-
ne not than you to folowe. Take from
your true subiectes, the popes false Christ
with hys belles and babylnges, with hys
mysters and maskes, wth hys fannoms
and fopperies, and lete them haue frelpe
the true Christ agayne that thet heauen-
lye father sent them from aboue fasty-
ned out vnto the in the Gospell. For mo-
re betwifull is he in the syght of
true beleuers, thā are all the corrupt chyl-
dren of men, with all theyr gorgou-
se aparelpages. Loke you ther.

Hyng
Henry.

Christ.

vnto with earnestnesse,
for nothinge will
be at the late-
re daye
more

straghtlye requy-
red of you
thā that.

Englysh botarpes.

nys wylsdom. And for that pt shuld not
 be reckened a thyng vnadupledlye done
 of hym, he loked ther vpon agayne amon
 ge all hys other workes, and coude behol
 de no imperfeccon therein, but percepa
 ued that pt was of excedyng goodnesse.
 Yet hath there sens rplen a sort, whiche
 haue agaynst Gods heauenlye wylsdo
 me, set their fleshye folysheesse, whiche
 are nou other to be reckened than the
 berpe sebe and of spryng of the serpēt.
 Thoughe these haue knowne that there
 is a God, yet haue they not glorified
 hym in 'fapthe and mekenesse, but haue
 become most vayne in their pyagnacyo
 ns. Where as he hath declared marra
 ge excedynglye good, they haue condemp
 ned it as a thyng execrable and wicked.
 And where as he hath spoken pt by hys
 owne mouthe, that pt is not good for mā
 to be alone, they haue improved that doc
 trine and taught the cōtrarpe, as a thyng
 ge more perspght and Godlye.

Unma
 rped
 prestes.

Gods
 aduersa
 ries.

The Marriage contempned of Sa
 than.

Thus Sathan erected hymself a
 gaynst God in that wycked gene
 raccon, whiche beganne first in
 Cain, and hath euer sens contynued in
 that posterpte. For thys presumprcon
 God gaue them clerelye ouer, and left
 them to themselves with all their good

Tale.

intent

**Nōues
and Mō
kes.**

**Sodo-
mptes.**

**Prestes
wpues.**

The actes of
intentes and bowes, wherupon they ha-
ue wrought sens that tyme splthpnesse
vnspekeable. Their chaste women, bestals
Monpals, Nonnes, and Begpnes, chan-
gpnge the naturall vie, haue wrought vn-
naturallpe. Ilike wple the men in their
Prelacpes, presthodes, and innumerable
kpnbes of Monkerpe, for want of wo-
men hath bzent in their lustes, and done
abhompnacpons without nombze, so re-
ceyvpnge in themselves the iust rewarde
of their errour. Of these most hellpshē
dyabolpck frules, holpe Saynt Paule
admonpshed the Romanes, in the firste
chaptre of hys Eppstle vnto them, kno-
wpnge afore hande that out of their coz-
rupted chirstpante, shulde rple soche a
splthpe flocke as shuld worke them eue-
rpe where. But nepther of Paule nor pet
of Peter haue the fore warnpuges awap-
led, but those brockpsh boozes haue gone
frelp forewarde without checke tpll now
of late dapes, where in God hath genen
hs a more pure spght to beholdetheir bus-
kelpuges.

**Marrypage of Prestes in both
lawes.**

To make manpfest vnto thē, what
wpues the lorde appoynted by
hys seruaunt Moyses, vnto the le-
uptprall prestes in the sacred posterpte
of Maton Levit. 21. et Ezech. 44. pt were
but

but labour lost. Epther to put them in remembraunce that Christ was borne in marriage, though hys mother were alwayes a mayde, and that he left vnto hys Apostles marriage in lberte evermore yt were in v: pue also. For all thys hath God shewed vnto them plapnelpe, by hys true prophetes in thys lattare age, declarpunge the spnall destruccō of that wretched bygedome. As by Martin Luther, Johan Pomerane, Frances Lambert, Oswaldus Myconius, Philpp Melanctō, & soche other (as ys sayd afore) but all haue they taken for fables. That lorde sent them one vnto their owne doores, which effectuallye ded hys massage, euen Robert Barnes by name, of whose grounded argumentes they haue not yet dyscharged the leaste, bespdes that they haue had from hym by good Wpllpam Turner and George Jope. And all thys haue they dysdawnoulye laughed to scoorne. Consyderpunge therfor that no gētpill speche wpll amende them, nor yet sharpe threttenpunges call them to repentance, he wpll now call their owne byle donge in their faces, that yt shall cleaue fast vpon them, Mala. 2. He wpll throwe in their tethe by thys boke and soch other the skypunge examples of their hypocritysh lynes, with their calkpunges and slopunges to patche by that dauberpe

Prestes
wynes.

Hatens
of the
Pope.

Larnes.

The an
tour.

The Actes of
of the deuill, their bowed wpuelle out
husbande lesse chastyte.

¶ Englande inhabyted afore Noe
and after.

Engla-
de,

Afore
Noe,

The
flood.

Japheth

And for as moche as the tytle of
this present treatise onlpe respec
teth Englande, onlpe shall yt trea
te the vnclost examples of the spirytual
te therof, with serten examples of Ro-
mish Popes whiche than wrought their
iuggelunge maistrpes there. To fetch
the matter from the first foundacon, &
so to stretch yt forewarde, I am fullpe
assertyned by auntynt writynges, that
this lande was with people replenyshe
d longe afore Noes dayes. Yea, soche tyme
as men were multiplyed vpon the vni-
uersall earthe, Gene. 6. As they than had
left Gods appoynted Helpys, and had
taken wapes vnto them after their owne
good intentes, soche vnspekable folye
nesse folowed, as brought vpon them the
great dyluue or vniuersall flood, which
left non alpye, but drowned them vp as
yt ded all other quarters. This wryt-
teth both Moses and Berosus, the most au-
tentyt writers we reade of. After the seyd
flood, was yt agayne inhabyted by the
offspringe of Japheth the thirde sonne of
Noe. For of the (saynt) Moses were the
Jes of the Gentyles sorted oute into re-
gions, euerye one after, knowne byuer-
se

se from other, by their languages, kynde
redes, & uarpons, Gene. 10. And in the da- **Phaleg**
pes of Phaleg the sonne of Heber, was
that dyspyspon of Prouynces, lyke as fo-
loweth in the same chapter. Samoths the
Brother of Gomer (whō the Wyble cal- **Samo-**
leth Melech) restored than agayne i hys **thes ge**
lande in hys posterpte, the prestes therof **gas,**
called Samothei, for so moch as he was the
first that fournyshed yt with lawes, as
witnesseth Ioannes Amnius in commentarijs
Berosi.

Albion with hys Samothptes.

After thys grewe yt into a name, &
was called Albion. Not ab albis ru- **Albion**
pibus, as fryze Bartolmeu hath **gigas,**
fantasped in hys worke De proprietatibus
rerū. Nor yet ab Albiana the kynges daug-
ter of Spia, as Marianus the monke hath
dreamed yt. For of latyne wordes coude
yt haue no name, before the latyne yt sel-
fe was in vse. And the other without gro-
unded autorpte, apereth a playne fable,
as witnesseth both Volateranus and Badius
But rather yt shuld seme to be called Al-
bion, ab Albione Gygante, the sonne of Nep- **Neptu-**
tunus, whiche was afterwarde slayne of **aus,**
Hercules for stoppynge hys passage at
the enterance of Rhodanus, as testyfeth
Diodorus Siculus and also Pomponius
Mela. Not onlye bcause the sept
B. ij. Albion

The Actes of

**Samo-
thytes.**

Albion was a gpaunt, lyke as the afore
seyd Samothys was afore hym, but also for
that hys father Neptunus was than take
for the lord of great God of the see,
wherin yt is enclosed. What the chastyte
was of the Samothytes or prestes for
that age, the Poetes dothe declare at la-
ge. Venus was than their great God-
desse, and ruled all in that spirytual fa-
melye, as she hath done euer sence.

**The Samothytes and their
chastyte.**

They had in their temples, vestals
(whom now we call Nones) who-
se offyce was to maynteyne the fe-
re for perfourmaunce of the sacrifyces,
vestals. least yt shuld at anye tyme go out. The-
se were chosen in before they were. xvi.
years olde, there remaynyng vnmarrid
the space of, xxx. years, and others alwa-
yes by that tyme succeeded in their rowe-
mes. Some of these were presbyteresses,
as they pleased the spirytual fathers.
And as the lyghtes went out by their ne-
gylgence, their punishmentes were to
be beaten of the Bpshoppes. More ouer
yf anye of the chawnced to fall in aduou-
chastyte tery, except they ded yt in the darke with
them, their iudgement was to be buried
in the grounde quicke. Alwayes they
went awaie by gynes from them (what
so euer was done in the meane season)

Englysh betarpes.

12

at the .xxx. yers ende, they were in lybertye to marrye wch they wolde. Whys testyfyeth Hermanus Torrentinus, and Iohannes Textor, with other autours. Yet was not thys abhomyable superstycion so tyan now, nouthere handeled amonge them than, as yt hath bene sens amonge their successors the pappstes, whom by their cruell coaccpons (lyued they neuer so longe) they sent at the last to hell with a conscience aduylt, were not the lorde more mercyfull.

Brute with hys Drupdes.

In processe of tyme, gote Brutus Syluius thys lande of the Albions by conquest, in the .xviij. yere of Heli the hygh prest of the Israelpes, lyke as Aeneas ded Italpe, and other great aduenturers their regpons. And of hym was yt called Brytapne, and the people there of Brytapnes. After he had fournyshed yt with newe regymentes and lawes, there entered in a newe fashyoned sort of prestes, all dyuerse from the other, and they were called Drupdes. These dwelt in the forestes lyke heremytes and procured both publyque and pryuate sacryfices to be done. To them was yt alwayes put, to dyscussle all matters of relyspon, to appoynt therunto the ceremonies, to brynge by yowthe in naturall

brutus
syluius.

Drupdes.

The Actes of

Athenes **Dyscipplyne,** & to ende all controuersies,
Plinius, Strabo, Cornelius Tacitus, Caius Iulius,
and other approued autours, report the
to haue their first oryggynall in thys lan-
de, but that apereth not true. Rather
shuld they seme to come first hither fro
Athenes, a most famouse cytie of the Gre-
kes. **Johan Hardyng** reporteth in hys
Chronycle, that kynge **Bladud** brought
them first frome thens, allegynge there
Merlyn for hys autour.

**The Druides and their
chastite.**

Whores **U**hat their rule was concernyn-
ge women, we shall not neede to
seke farther than to the .vi. chap-
tre of **Baruch,** and the .xiii. chaptre of
Daniel in the **Wyble.** **Baruch** sayth there,
that their custome was to decke their
whores with the Jewels and ornamen-
tes of their Idoles. **Daniel** sayth, that
they with them deuoured up the daylye
offerynge and sacryfices of **Bel.** **Net**
Hector Boethius writeth in the seconde bo-
ke of hys **Scottys Chronycle,** that there
were some amonge them, whiche taught
one god one everlastynge God alone to be wor-
shipped, without Image made or other
sympletyude els. Ne pther allowed they
them (sayth he) that applyed unto their
Goddess the sympletyudes of beastes af-
ter

ter the Eggyptianes maner (as the papistes do pet to thys dape Saynt Mar beastes he to a Lyon, Saynt Luke to a calfe, and wor- Saynt Johan to an eggle, besyde Saynt shpped Autouyes pygge, Saynt Georges colte, and Saynte Dunstanes deuyll) but greatlpe reproued them. Neuerthelesse yet were they great teachers of sorcerpe, for as testyfeth Johan Tertor in hys offpynes, so expert were the Wytapnes in art magyck in the dapes of plynpe, that in a maner they passed the Parthyanes, whiche were the first masters therof.

Prestes marred and vnmarrped.

As concerninge the prestes of the Hebryues or Israelytes for all these ages (whiche were the **prestes** peculpar flocke of God) they had all **marped** wyues that were ryghtuous amonge them, accordyng to the Wylggon that he first appoynted them. Noe, Melchisedech, Abraham, Moses, Aaron, Phinees, Samuel, Nathan, Zorobabel, Jesus, Eliaz, Mathathias, & soche other, were all marred men and had chylde. The Scripturs report that these men were beloued with God, and that in holynesse non were euer founde lyke vnto them. But neyther was that for their bowes nor yet for their good intentes,

The actes of

**Notes
types.**

**Zacharpe mar-
ried.**

Eccli. 44. and so fourth. vi. chapters more. If anpe were chaste bowers that tyme the. ii. prestes that lusted after Susanna, were of them, **Daniel. 12.** So were the wā-
ton sounes of Heli and Samuel, **1. Reg. 2.**
2. 1. Reg. 8. with soche other lyke. Which
were afore God verpe reprobrates, for
despyrge hys ordre, as wele in that as
in other thynges. Of soche chaste bowers
were there some, at the verpe tyme whā
Christ was borne, both reipgrouse pre-
stes and leuptes, which were most hygh
lye taken amonge them. These thynke
ge marriage unholpe, abstapned from
the vse of women, but they spared not to
worke execrable fylthynesse amonge the
selues, and one to polute another. Za-
charpe a married prest, and father of ho-
lye Johan Baptyst, a man for hys mar-
riage founde iust afore God, reprehē-
ded that abhominacion in them, & was
cruellye slayne for yt, as testyfeth Epi-
phanus li. 1. To. 2. De heresibus. He was put
vnto deathe (sayth Philip Melanchton
vpon the. xi. chaptre of Daniel) for re-
bukynge the vyces of hys college.

Christ alloweth marriage in hys.

Iesus Christ the eternall sonne of
God, neuer contempned the fyrste
ordynance of hys everlastynge
father, but had yt in soche reuerence, that
he wolde not be borne but bndre yt. He
founde

found his worlhy mother Marye a wyfe.
 felled Nonne, as the dottynge papples
 haue dreamed, to couer their sodometrye
 with a most pcerpouse coloure, but an ho-
 nest manns wyfe, marryed accordynge
 to the custome than vsed, Matt. 1. and Luce
 1. In her so marryed without eyther vo-
 we or promes of virgynyte, by the holpe
 of holtes most wonderfull workynge
 was he incarnated and so became man,
 to redeeme vs from the captiuyte of syn-
 ne, and restore vs agayne to the full fa-
 uer of hys father. He honoured marrya-
 ge with the fyrst myracle that he outwar-
 dlye wrought in our manhode, and cal-
 led vnto hys Apostleship, not wpuelesse
 bowers, but marryed men. Ioan. 1. & Mar-
 ci. 1. He wēt herpe gentyllie vnto peters
 howse, and healed hys wifes mother
 which laye there spcke of a feuer, takyn-
 ge hys repast there, tarrynge with the
 all the nyght, and doyng great cures the-
 re also. And at hys departure in the mor-
 nyng, he neyther commaunded Peter
 to breake by howsholde, nor yet to forsa-
 ke hys wyfe and make her a howesse.
 Marci. 1. Luce. 4. Math. 8. He neuer cōmaun-
 ded, nor yet exacted the vowe of byrgyn-
 nite in all hys whole Gospell, but left
 all men in lyberte to marrye yf they lyst,
 forbiddynge al men synnelye, to make
 anye lawe of coaccyon or of separacyon,

No non-
ne.

Peter
marryed

No bo-
wes cō-
maunded

The Actes of

where God hath sett freedom in marriage. Math. 19. Marci. 10. No forsakynge of wyfe and chylde admittid he ever, but as the unmovable & constaunt standynge by hys worde requyret hys pt, in them that he hath appoynted to suffre deathe vnder the worldes tyrannye for pt.

The Apostles & fyrst preachers married

Peters
wyfe.

Peters wyfe went with hym in the tyme of his preaching. 1. Cori. 9. and was put to deathe at Anti

oche for confessinge Jesus Christ, as wyrt netheth Clemens Alexandrinus in. 7. li. Stromatum, and Eusebius Cesariensis li. iij. Ca. 30 Ecclesiastice historie. Paule left hys wyfe at Philippos, a cytie of the Macedonians, by consent of them both. Phil 4. &

Paule
marry-
ed.

1. Cor. 7. for thys onely cause (sayth both Clemens and Eusebius) that he myght the more easely therby and with the lesse cōheraunce, preache the Gospell abroad. Isidorus hispalensis in hys boke De ortu & obitu sanctorum patrum, and Freculphus lexouensis in the seconde boke and fort chaptre of hys Chronycles, reporteth both, that Philip the Apostle preached in fraunce to the verpe extent of the Oceanee see, and was afterwarde done vnto deathe in hierapoli a cytie of the Phrygians, and at the last honorable buried there with his daughters. By whose occasyon this realme than called Brytayne was converted vnto

Phylpp
marry-
ed.

unto the Christen beleue for in the peare
 re from Christes incarnacyō. lxxij. was Joseph
 of Arimathe and other dysciples of Ari-
 sent ouer of the seyd Philip to preache mathe,
 Christ, and entered both with their wo- An. do.
 ues and chyl dren, Aruiagus than beyn 63
 ge kynge of the lande. This testyfeth
 Johan Lapgrae in Catologo sanctorum An-
 glie, Thomas serope de anti. carm. ca, 7. Johā Scrope
 Hardpynge in lps. 47. chaptre, and Polido-
 rus uergilius. l. i. z. Anglice historie.

Wrytapne first couerted by mēmarpeb.

These were surelpe the ozygynall
 begynnynges (sayth Polidorus of
 the Christē Kelygpo in Wrytap
 ne. Gildas witnesseth also, in his fyrst trea-
 tple De excidio Britannie. That the Wry-
 tapnes toke the christen fapthe at the, be-
 rpe sprynge oz fyrst gopnge forth of the
 Gospell, whā the churche was most per- gospel
 spght, and had most strengthe of the ho-
 lpe ghost. All that tyme and a longe sea-
 son after, the mynysters helde their wo-
 ues, accordyng to the fyrst ordre of God,
 without, bowynge oz pet professinge of
 sprynge, and so contynued to the day-
 es of Lucius, which ys called in the Thro-
 nycales the first Christē Kynge. Though
 thys Lucius were a good man, and Lucius.
 began wele to inclpne to the Gospell,
 pet was he worldpe mynded, and
 thought that yt wanted betwe auctorpte
 so

The Actes of

Rome.

Anno
domini
179.

Chur-
ches.

An-
tours

Chrysti-
anite

so lōge as yt was mynystred but of sym-
ple and poore lape marryed men. And
therfor he sent vnto Rome. ii. of those mi-
nysters called Euanus and Meduinus
vnto Cleutherius the Bpshop (for they
had than no pope) to haue some autorite
from thens. And thys was done in the
yeare of our Lorde. C. lxxix. Wherupon
Marcus Sabellicus sayth, Enneade. 7. li. 5.
That of all prouynces Brytapne was
the fyrst that receyued the Chyristen fayth
the with publique ordynance.

Chyristianite somewhat corrupted.

Thā Cleutherius sent hither. ii. of
hys doctours, called fugacius and
Dampanus, to set here an ordre.
These fyrst baptyzed lucius with a gre-
at part of hys nobylite and commons, and
than with hys consent changed the Idols
temples into chyristen churches (as they
now call them) the flamynes or Idoll sa-
crificers, which were than. xxviij. in nū-
bre, into so manie bishoppes, and the. iij.
archflamynes into. iij. archebishoppes,
as wryteth Calfridus Mouemuthensis
in hys seconde booke. De origine et gesis
Britonum. cap. i. Alphredus Beuerlacensis in
hys Chronicle, Vincencius, Antoninus, Nan-
clerus, Bergomas, Polidorus, and a great sort
more. Thys chyristianite endured in Bry-
tapne, the space of. CC. and. xvi. yeres,
vnto the persecucion of Apoclespane,
sayth

sayth Ranulphus in Polichronico. li. 4. Ca. 16,
 Apō thys toke the Rome church first of Dpoces
 caspon, to deuyde the chrissten prouinces ses pa-
 into dpoces and parrishes. Marke we ryles,
 le these fyrst buyldynges of Antichrist,
 or of Nemroth the pongar, and consydre
 out of what good stufte they ryle with-
 out Gods worde. All this haue I writte
 hpytherto, not as matters correspondyn-
 ge to the tpytle of my boke, but that their
 spirytual frutes maye apere what they
 are, euen from the verpe rootes.

The first spryng of monkerpe in
 Brptapne.

As this newe chrystianyte from Ro-
 me, had gotten here of the Paga-
 nes both temples and possessiōs, **Temples**
 and were wele fauerdlye satled (their
 bpschoppes and prestes perchaunce beyn-
 ge the same mpuysters that had serued
 the Idolles in them afore) anon after the
 re arose out of yt a seruen hpyde of mon-
 herpe, not in apparell, but in aperaunce
 of a more sober lyfe. These within a whp
 le semed better serued than the other, an
 more depelpe fell into the peoples esty-
 macpon. Wherupō arose sone after gre-
 at stryfe and vnquyetnesse amonge thē,
 and out of that stryfe most detestable he es.
 respes. For one of them called pelagius, Pelagi-
 beynge of the great monasterpe of Bē. us,
 cornaburch in Thestre shyre (though so

Monke
rpe.

Heresp

The Actes of
me call pt Bāgor) begā to dyspute with
them for the strenghte of māns fre will,
and sayd that man myght be saued there
fre wpll by, without the grace of God, so denyen
ge the effect of Christes blood, as hys fo-
lowers are not ashamed to do yet to this
dape. Agaynst this heretike pelagius,
wrote Sapnt Augustyn, Sapnt Hierom,
Cyrillus, Crosius, Innocencius, Gennadius, and
at the last Thomas Braduuardin a doctour
here in Englande, with dyuerse other.

¶ Here spe in Brytapne arpleth of
monkerpe.

Y Et came there in no howynge of
chastite all this tyme, ne pther was
vprgpyte thought anpe holpae
amonge them than marpage. For one
Seuerus beynge both a monke, prest, and
bpyshop, had a sonne there called leporius
a monke also and a prest, which bered the
lande with that lernynge taught of, hys
father, in the peare of our Lord. CCC.
xxxii. as wptnessyth both Prosper Aquitan
nus, and also Flores historiarum. Thys lepo
rius made hys boast, that he was able to
lyue puretye of hym selfe, and by force of
hys owne fre wpll, without the assistēce
of God, as reporteth of hym, Gennadi-
us Massiliensis, Honorius Augustudu-
nensis, et Ioannes Tritemius, in suis illustriū
uirorum Catalogis, and now last of all, Co-
radus Gesnerus in uniuersali bibliotheca. Of
the

the same sort was there an other called Agricola, a prestes sonne also, which in Agricola the peare of our Lorde. CCC. lvi. troubled the Wrtapnes with the same doctrine, as flores historiarm he weth. The errors of both these were at the same tyme confuted by Germanus and Lupus with other frenche doctours, which came thydre thā for the same purpose, specially of Saynt Augustine in Africa. 446.

A prestes sonne was Saynt Partrick.

Saynt Partrick the great Apost. le of Irelande, was borne here in this Wrtapne aboute the peare of our Lorde. CCC. lxi. and had a prest to hys father called Calphurnius, which was also a deacons sonne that was named Fodunus. His mothers name hpyght Conches, and was holpe Saynt Martynnes spytte. Thys testyfeth Ranulphus Cestrensis in Polychronico. li. 4. ca. 29. and Johan Capgrau in Catologo sanctorum Anglie. If this had bene fowle playe in those daies, Saynt Martynne wolde neuer so paryentlye haue suffered yt. For we reade that he was verpe tendre vnto the seyd Partrick, after that his fryndes had sent hym thydre, and taught hym manye Godly thyngs. What rule this partrick kepte in that behalf, I haue not redde. Yet fynde I in hys lyfe wrytten, that the

Partrick.
361.

Martynus.

Partrick
us.

The Metes of

**Benig-
nus.**

**Mod-
weuna.**

**Chaste
te.**

**Dubri-
cius.**

**Ketiger
nus.**

he had a ladde wartyng on hym called **Benignus**, which alwayes reported hym, to be his owne propre father, he neuer denpence yt. I reade also that one **Modweuna** an Irlshe woman was verpe famplpar with hym, whether yt were by the wape of marpage or no, that can I not tell. *Ex ante nominatis autoribus.*

Sapntes were begotte in whordome.

Tentre moze depelpe into the peoples opprpon, a chaste was presented anon after in that monke, but not yet solempnelpe bowed, & in manpe places of the realme were monasterpes builded both of men and women, But marke what folowed therof immediatly after. **Christ** chaunced in those dapes to haue many bzetherne. For manpe virgynes had than children with our fathers, at the least the fathers of the were neuer yet knowne.

Sapnt Dubrice that was afterwarde the great archebysshop of **Tairleggon** and metropolptane of all the lande, had a mapde to hys mother, called **Eurdila**, but neuer wolde she confesse hym to haue any father. **Sapnt Ketigerne** bysshop of **glasghu** that ye now call **Sapnt Alses** or **Alaphes** (had in lyke case a fayre mapde to hys forth byngar, but father wolde she graunt non to hym, for no comerling pulspon. Verlyne also the great sothfay

er of

et of wales, was an holp Nonnes sonne
in saynt Peters of Cairmardone, no fa-
ther yet knowne to hym but a spete of
the apre. The first .ii. sheweth Johan cap-
grau in Catal sanc. Ang. And this lattu
wondre ps mencoued of all famous
writers. A great sort of the hystories
roude I reherse, but these are ynough at
thys tyme.

Alke examples are amonge the
Turkes.

She an other knauepe ps
sed amonge the Turkes relpge
ouse buggers to this present
dape, and those chyliden that are begottē
amonge them, are holden for most holpe
sayntes, as these were. They take it for
no maruele that Christ was borne of a
byrgyne, for (they sape) they haue soche a
monge them at all tymes. But to turne
agayne to my purpose. The cause whye
the fathers of the afore seyd chyliden
myght not than be knowne, was thys, Jo-
han capgrau sayth. The lawe was that
tyme in Brptayne, that yf a ponge wen-
che had be begottē with chylde in her
fathers howse, or anye where els; this
was her indgement. She shuld haue be-
ne brought vnto an hygh mountayne, ad
there throune downe headlonges, her cor-
ruptour beynge byheaded. If this lawe
had styll contynued; and neuer so bene

Turkes

A lawe

Judges
ment.

put

The Actes of
put to the spirytuall courte without con-
science, neuer had the bowe of theire cha-
stite ronne so farre as yt hath done, to
manpe a thousandes dampnacpon.

More Saptes yet begotten in
whoredome

Dauid.

S Apud Dauid of wales the grea-
t at archebyschop of Meneuia,
which had so manpe propheet-
ers and so manpe Angels sent afore to
geue warnpge of hys cōpunge. xxx. ye-
ars ere he was borne, was begotten out
of marpage in synkypng whoredome. for
hys mother was a Nonne, and his father
the earle of a contrey there called Laie
digam shyre. A pryncce called Dphorus
in kynge Arthurs tyme, inflamed at the
deupls suggestion with the fleshlye loue
of hys owne naturall doughter, begat of
her Saput kynede the holpe hermyte,
that in Wales wrought so manpe great
miracles. One Dubtacus an Irlshe mā
begate holp saput Brigpde of hys mayn
seruaunt called brocsech, euen vnderneath
hys wpues nose to spyght her with it,
which had so manpe reuelacions from
heauen, and so manpe popes pardōs frō
Rome. Saput Luthbert the great God,
of the Northe, and he that was wounte to
defende vs from the Scottes, was a my-
begottē also, for hys mother was vnmarr-
ied. And hys father in Irelande to ha-
ue the good occuppēg of her, slewe both

Spuedo

brigida.

Luth-
bert.

her father and mother. These were the spirytuall begynnynge of the Sapntes of that age. If ye beleue not me, loke Johan Capgrau in Catalogo sanctorum Anglie, and he shall tell ye moche more of the matter. I coude shewe you manie more yet of soche holpe sapntes byrthes, but lete these for this tyme suffice.

capgrau
ue.

Whoredome esteemed most holpnesse.

MArke how abhominable who-
rshnesse in all these whozly whoze-
frutes, is auanced of that who-
zly Rome churche, to the great blemph
punge of Gods marpage. The spirytu-
all Sodomytes and knaues hath not be-
ne ashamed to wyte yt in the lpues and
spenge legēdes of all these, that is to saye
of Dubricius, Dauid, Epuedus, Kenti-
gerne, Luthbert, and Wigpde, with so-
che lyke, and solenpnelpe so to reade and
spng yt as Gods scrupce in their tēples,
that they were sanctified in their mo-
thers wombes. Se what aduancemen-
tes they haue for synkynge whoredome,
and how lytle deuocyon to chalt marpa-
ge instituted of God. Neuer were the so-
nes of Abraham, Isaac, and Jacob, of Mo-
ples, Eleazar, and Phinees, so paynted
oute with myracles and wonders, nor yet
so pranked vp with tabernacles and lpght-
tes, senpuges and masspuges, as these
whozes byrdes. Thus iudge they whoze
dome holpnesse, & whollō marpage spant.

They
Gods
scrupce

The Actes of

The Po
pes.
chaplap
ues.



Come out of Sodome ye whozemongers
and Hypocrites, poppish bishoppes and
prieskes, for as yet ye haue not resour-
med this abhominacion, but still uphold
de vt for your Romyshe Gods serupce.
Come out theues and knaues come out.

Women greuous and solarpouse.

women

David

dubzici⁹

Kenti-
gernus.

brigida

Sapnt
Mod-
wen.

Uhat a do these holpe sayntes of
thepes had ad their bowers (whā
they come ones to bowes makyn
ge) for women ad with womē, as to kipe
them out of their monasterpes, & to make
thē beare chylde whā they were barrē, it
were an insynpte thng to wryte. Sapnt
Dauids mōkes were sheared away with
naked women at a broke spde in Rosida
ualle. So were Sapnt Thelias hermy-
tes also in another place not farre frō
thens. Sapnt Dubzices bretherne had
manpe hote moupnges in their fleshe, ad
were saynt oft tymes to stande naked in
the colde rpuer. Sapnt Kentigernes disci-
ples toke great papues vpon them, to ma-
ke barren women frutefull. Whan saynt
Brigpde was at the verpe popnt of mar-
tpage, she stole awaye preuplpe with her
ij. maydes, and wayted longe after bpō
bysshop Machyll, doyng manpe great
cures in hys serupce with holpe water.
Sapnt Modwē also after soche an othe
sort, wayted vpon bysshop Giber and his
bre-

Englysh botarpes.

19

bretherne with her mapdes. A woman
the same season accused bpsshop Wroon
for begettynge her with chylde, and Bri *brigida.*
gode lyke a good bodpe, by a charme or ii
made all safe agayne. As one of her map
des was gong to her louer a prestes
bed, for returynge agayne in tyme, she
coude her moche thanke. All these holy
hystories shall ye fynde in Johā capgra
ue.

A spirytuall example of a botarpe.

Sapnt Iltute, which had bene a *Iltutus*
wapes a most valeaunt captayne
amonge the Brptaynes, at the
suggestyon of sapnt Cadoc an Vermpte,
put from hym hys most vertuose and
chast wyfe, leaupnge her nothynge els
to lyue vpon, but barle breade and wa
ter, an homelye repast for her that had
bene a ladpe and tenderlye brought vp.
And as she on a tyme resorted into hym *hys wy*
onlye to haue hearde the swete worde of *fe.*
the Lorde, her comynge thydre so sore
discontented hys mynde, that with a
charme he put out both her eyes. For I
am certayne, yt came by no Godlye po
wer, she beynge ledde of so Godly a spie
te. If this be sapnt Paules lernynge, a *Not*
man so myserable to leaue hys wyfe, ad *Paules*
so vngodlye to ble her for anyng good *lernynge*
counsell, I report me to pow. Yet must

L.iiij.

he

The Actes of
he be still a sapnte in the Popes holpe
churche, because he was a tpraūt to mar
riage, for non other holpnesse had he. So
the Sapntes reckon 3 more spyt for hell
thā for heauē. Wile, this story hath also
Johā Capgrauē in Catalogo factorū Anglię
Ursula with her sort, appoynted to
marrye.

Ursula
cum .xi.
millib9

Of Ursula and her .xi. thousande
companions, haue the spirytuall
hypocrites by helpe of their spi
rituall father the deuill, practysed innu
merable lyes, by them to make their new
lye sought out by gypnye to apere sum
what gloriouse to the worldlye doctryn
les that neuer wyl be wylse. The herpte
of the hystorie ys this, after all iust wri
ters. Whan our Brytapnes had ones

Armozi gotten by the warre, the lande of Ar
za. mozica (that we now call the lesser Bry
tapne) and were put in perpetuall posses
sion therof by their kynge Maximus a
bout the yere of our Lorde. CCC. and
390. XL. they accorded amonge themselves
Lona. through the assent of Lonaus their cap
tus. tapne, onely to marrye with their owne
nacion, and in no wyse to haue a do with
the frenche women there, for byuerse pa
rels. Wherupon they sent by ad by over
thus. the see to Dionothus the duke of Corne
wale, which than in the kynges absence
had gouernance of all the realme, iust as it

lye

lye desperunge hym, to make prouysoun
for them Which immediatlye gathered
fram all partes of the lande, to the nom- **for ma**
bre of .xi. thousande mapdes and oher wo **riage**
me, and so shpped them at London vpon
the Champs with hys owne dere dought
ter Ursula, for so moche as Conanus de
spered to haue her to wyfe. And as they
were abroode vpon the mapne sees, su-
che contrarie wyndes and tēpestes fell **Drown**
vpon thē, as drowned some of their shpp **ed.**
pes, and droue the residue of them into
the handes of their enemies the hunnes
and the ppetes, which slewe a great nom
bre of them, as they founde them
not agreable to their fleshlye purposes.
Thys sheweth Galfredus Monemuthēsis, li.
2. ca. 4. Alfhredus Beuerlucensis, Ranulphus
Cestresis, Ioanes Harding, Robertus Fabia, Tri
temius in Cōpēdio, Volateranus, or Polydorus,
An hystorie to their ghoſtlye purpose.

Ut se here the cōuepaunce of the
se spyrituall gentylmen, in play-
sterpunge by their vnsauerpe for-
gerpes. They sape, they all vowed vpry-
npte, & were perswaded of saynt Micha- **With**
ell the Archāgell & of saynt Johā the Euā **lyes.**
gelist, neuer to marrye (as though they
were dyswaders of marpage for their le
cherouse homes) & so wēt fro thēs relygy- **Pplgrimage**
ously to Rome on pplgrimage, with gre
at deuocō. ij. and. ij. togpther, & were
L. iij. hono.

honorable receyued there of the Pope
and hys clergie. If this be not good wa-
re, tell me. I thynke there wanted no sp-
rituall occupenge, for the tyme they
were there, yf the storie were true, for
Daniel sayth, that the lust of that proude
kingedome, shuld be vpon women. Dani-
el. ii. In all fleshye despises (sayth Hiere-
mye) they are becoue lyke ranke stoned
holle, neyenge at euerye manys wyse.
Hiere. i. And in dede some wyrters ha-
ue vttered yf, that they were neuer good
sens their be, nge there. Now marke the
sequel. In their retorne homewarde a-
gaine towarde Colepue, they had in
their companye (saye theyr wyrters) po-
pe Ciriacus (yf there euer were ane
soche) Poncius, Petrus, Vincencius, Calixtus,
kilianus, Florencius, Ambrosius, Iustus, and
Christianus, all cardinales. Cesarius, Cle-
mens, Columbanus, Ynnanus, Lotharius, Panta-
lus, Mauricius, Maurilius, Foillanus, Sulpicius,
Iacobus, Guilhelmus, Michael, Eleutherius, Bo-
nifacius, and vii more of the Popes hows
hold, all Byschoppes, besydes a great
nombre of Prestes and Chyapaynes. Di-
uerslye is this holpe legende handeled of
Iacbus Bergomas in Li. De claris mulieribus,
of sigebertus, Vincencius, Antoninus, Hartma-
nus, Carsulanus, Vorago, Vuernerus, Nacle-
rus, Mantuanus, Vuicelius, Caxton, Capgra-
ne, Hector Boethius, Maior, and a great
sort.

Dan. ii

Hiere. i.

Names
sequed.

Spilfor
aues

fort more, scarleipe one agreynge with another.

As p^rone workemansh^{yp} to be marked,
That wolde take the payne, to confesse their Chronycles and writynge, but cōcernynge this onle matter, obseruynge dyligently their diuerse bestowynge of tymes, places, and names, with other thynge per-
 tēynge to the cōsumstaunce of hysto-
 ry, shuld anon perceyue their subtile cō-
 uepaunce in manye other matters. The
 solempne feast of these .xi. thousande she
 pplgrymes, for their gōynge to Rome,
 p^respet no small matter in their Idolatri-
 se churche, and yet they pooze sowles ne-
 uer came there, as the moſte auctentpue
 writers doth proue. Their gōynge out
 of B^ritanie was to become honest Chri to mar-
 sten menys wpues, and not to go on
 pplgrymage to Rome, and so become by
 shoppes bouplasses, or prestes plapefers
 Se what our aunypēt Englyshe writers
 hath sayd in thys matter, which moze ex-
 perimentlye knewe yt, and lete the fore-
 spars go, whiche bepynge farre of cōced
 the lesse to lye. In dede thys ys a verpe
 straunge procurynge of Baptes, p^r p^re
 marke yt wele, but that the monkes and
 prebendes of Colepne thought to do sum
 what for the pleasure of their Nonnes
 there,

Bones
of Co.
legue.

The Arles of

there, whiche had gathered together an heape of dead menys bones. For their bones coude they not haue, beynge drowned in the great Oceanee see, as Galfredus and the other autours berpeth afore. But both Christ and Paule ones tolde vs, that we shuld be subtylle cyncumvented of that wyse generacion, whan they shuld worke their deceptfull wonders. Math. 24. and 2. Thes. 2.

Clompnes ded not yet coustrapne.

Costas

All thys tyme were there no coustrapnyng homes but all was free to leaue or to holde. For Constant the eldeste sonne of kynge Constantyne the seconde, beynge a monke of Sapt Amphibalus abbepe in Cairguent, that we now call Sapt Swythunes in wyche-ster, was taken out of pt without dyspensacion, about the peare of our lord.

443.

ELC. xliij. ad. crowned kynge of Britayne, beynge in full lyberte of marriage. Galfredus, Ranulphus, Hardyng, Capgrave, Caxton, and Fabyan. In lyke case Maglocunus (as Gildas reporteth) was first a monke, and afterwarde conuertyte kynge in the peare of our lord. ELCC.

Maglo-
cunus.
Gildas

552.

liij. contynuyng styll by the space of more than. xxxiiij. yeres, and had for the tyme. ij. wyues besydes hys concubynes. Thys Maglocunus was rekened the most comelye person of all hys regyon, and a

man

man to whom God had than geuen gre-
at byrtarpes agaynst the Saxons, Nor-
wepes, and Danes. Yet was he in hys
age as was longe afore hym, Mempricius
hys predecessour, geuen to most abhomp-
nable sodometye, whiche he had lerned
in hys pouth of the consecrate chastite
of the holpe clergye, Galfredus, Ranulphus,
Hardynge, Fabian, and Flores Historiarum.
Werpe vehement was Gildas beynge thā
a monke of Beutornaburgh not farre frō
Chestre, in hys dayly preachynges, both
agaynst the clergye and laye, concei-
uynge that byce and soche other, and prophe-
cyed afore hande of the subuersyon of
thys realme by the Saxons for yt, lyke
as yt sone after folowed in effect. Loke
in both hys bookes, De excidio Briannie, et
in scriptis Polidori, Galfredi, et Ranulphi,
with the preface of Wyllyam Tyndals
obedpence.

Mem-
pricius

Gildas
prophe-
cyeth.

The Saxons entre with newe
Christyanite.

After the Saxons had gottē
of the Brytanyes the full cōquest
of thys lāde, the name therof was
changed, and hath euer sens bene called
Englāde of Engill which was thā their
chefe captayne, as wryneseith Iohan Har-
dyng, Iohā Maior, Hector Boethius, Caxtō, Fa-
byā. Thā came there in a newe fashyoned
christyanite yet ouer a gapte frō Rome
with

Saxons

Englād

Christy
anite,

**Grego-
rpe.**

**In stede
of mar-
riage.**

Angli.

Dares

The Actes of
with manye more hepthupthpokes than
afore. And that was vpon thp occaspō,
as all writers agre. Gregorpe the first
of that name (now called Sapnt Grego-
rpe) behelde in the open market at Ro-
me, Englysh boyes to sell. Marke thps
gholtpe mysterpe, for the prelates had
than no wpyes. And womē in those da-
yes myght sore haue dystapned their ne-
wlye rpsyn opppō of holpnesse, pf they
had chaunced to haue bene with chyldre
by them, and ther for other spirytual re-
medyes were sought out for thē by their
good prauyders and proctours, pe mape
(pf pe wpll) call thē apple squyres. And
as thps Gregorpe behelde them fapre
shynned and bewyfullpe faced, with he-
are vpon their heades most comelye, and
he axed, of what regyon they were. And
answere was made hym, that they were
of an ple called Englaunde. Wele mape
they be called Angli (saphth he) for they
haue berpe Angelpch bysages. Se how
carpouse these fathers were, in the wele
spenge of their wares. There was no cyp-
cumstaunce vnloked to, persepnyng to
the sale. Yet haue thps Bpshopp bene of
all writers reckened the best sens bys tp-
me. Thps storpe mencyoneth Iacobus de
Voragine, Vincencius, Antoninus, Ioannes Cap-
grauē, Maior, Polydorus, & an hondred Au-
thours more,

More

More Englysh boyes solde at
Rome.

Another example lyke unto this, **Macu-**
telleth the seide iohan Capgrau in
his Cataloge. That as one Macu-
tus an Englysh Byspape, and Bp of
of Aleth in Irelande, beyng at Rome
about the yere of our lord. **1555.** 100.

perceyued serten Englysh boyes to be
solde there openly. He gaue the pryce of
them, and sent them home agayne. Of a
lykelihode he smelled the spirytuall oc-
cuppunge there, and ppyed the most dāp-
nable castunge awaye of those poore in-
nocentes, whome Christ had so derelye
redemed with his blood. Soche an other
acte of chastyte wrought kynge Etel-
wolphus there (after dyuerse writers) whan
he in the yere of our lord. **1047.**

1555. xlvij. made sute to Pope leo the
fourt, to be clerey pe dyspensed with for the
ordre of subdeacon, whiche he had in his
yowthe receyued (whollsome wate I wa-
rande yow) of Helme stane thā Bp of
of wyndchestre. For by that tyme they
had crept into the seate of the Serpent,
Apoca. 13. and obtayned full autoryte to
dyspense with all paces, professiouns,
promyses, bowes, othes, obligaciouns,
and sealpunges in the Beattes holpe ser-
vice. Marke alwayes the tymes. This
forpe hath Vytyam of Malmesburye, li. 2.

Ethel-
wolphy
847.

Apoc. 13.

Times

De

The Actes of

De regibus, Ranulphe, Hardyng, Fabyan and Polydorus with other. And that the one wanteth, the other alwayes habundauntly supplpeth. Possession was taken of that seate of the Beast vnder phocas the empyoure in the peate of our lord. **DL** and. vii. whan the papacye first begone.

607.

EAugustyne entreteth with hys **M**ōkes

Who to retorne agayne vnto Gregorpe. He sent vpon the also relapd occaspon, into Englande in the peate from Chyistes in carnacpō.

596.

Augu-
stinus.

CCCC. xvi. a Romyshe mōke called Augustyne, not of the ordie of Chyist as was peter, but of the superstepeouse secte of Benet, there to spiede abroad the Romyshe fapthe and relygpon, for Chyistes fapthe was there lōge afore. With hym entered Melitus, Iustus, Laurencius, Ioannes,

Mōkes

Petrus, Rufinianus, Paulinus, and a great sort more to the nombre of. xl. all monkes & Italpanes. Mele armed were they with Aristotles artplerpe, as with logyck, Philosophye, and other craftpe scēces, but of the sacred scripturs, they knewe litle or nothpge. If ye beleue not me, reade in Johan Capgraues Cataloge, in uita Augustini, hys interrogacpōs, Ad Gregorium per laurenciū et Petrum, and ye shall fynde thē voyde of all chyisten lernynge, epyther of lawe or Gospell. pea, molte in-
spppent & folyshe. Yet was the sepd Au-
gustyne

craftpe
sepeuce.

gustpne the best lerned amōge thē. These
toke with thē a great nombze of frenche
interpzetours, bpcause thep were all ig-
noraunt of the languages there. There
was a noble chrispaupte towarde, whā
the preachers knewe neyther the scrip-
turs nor yet the speache of the people.
Well, yet thep ded myracles. Yea, so sayd
Christ thep shuld do, whā he bad vs in a-
nye wyle to be ware of thē. Mat. 24. For
thys stoye, marke sperspallpe Iohan Cap-
grauē in Catalogo sanctorum Anglie, Sigeber-
tus, Vincēaus, Antoninus, Tritemius, Christia-
nus Masseus, and the churche legendarpe.
Dpuertlyp were thep of womē intreated

Ignorant
unt ap-
ples.

Myra-
cles.

Womē

Sape.

angrye
saputes

And as cōcernynge womē, grenouf
sape were thep vexed with them cō-
mpnye hpytherwarde, sperspallpe at
a byllage called Sape, within the cōūte
of Angen in fraunce. In the which was
byploed immediatlye after, a churche
(thep sape) in the honour of the seyd Au-
gustpne, where as no women come, but
are plaged with most sodayne deathe, for
the dyspleasure there shewed them than,
yet ded thp but laugh bpō thē. Thys she
weth Alexādre the prior of Eſſebp in hys
Annuaill of Saputes by these verses.

Cetus apud Saye uexauit eos mulierum,

Quas peccasse probat, lux noua fōsq; nouis.

Plebs parat ecclesiā, mulieribus haud reserādā,

Introitum tentat una, sed inde perit.

Thys

The Actes of

Festiuall.

Ethelbert.

Procession.

lyberte.

Thys storie hath also Iohan Capgrave,
and the olde Englysh Festiuall of Dapna-
tes, which was sōtyme the onlpe taught
Gospell of Englande. Not withstandynge
thys dyspleasure of women abrode,
yet founde they womē fauorable within
Englande. For Bertha the quene of Kent,
than beyng a frenche woman, caused
Kynge Ethelbert to admyt thē with all
their wylderne trashe. Yet for the small
trust he had vnto them at their first me-
tyng, he wolde in no wyse commē with
thē within anye howse (the storie sayth)
least they shuld after any sorcerouse sort
by wytche hym. The first poput of Kelyp-
gō they shewed, was thys. They spred
fourth a banner with a paputed crucifixe
and a syluer crosse therupon, and so ca-
me to the kynge in procession, syngynge
the letanye. Wele myght thys be called
a newe christyanpte, for neyther was yt
knowne of Christ nor of hys Apostles,
nor yet euer seene in Englande afore. It
came altogpther from the dust heape of
their monkerpe.

Their first spirytual prouysions
here.

As the kynge admytted their en-
teraunce, he couenaunted thus
with them, and berpe wylsepe.
That hys people shulde alwayes be at
lyberte, and no man constrayned to their
newe

Englysh botarpes.

24

metre founde Kelygpon, sacryfrees, and
worshypppnges. But alas that fredome
continued not longe with them ; as ye
shall wel perceyue here after. Than ded
Augustyne get hym into stranger agay-
ne, and caused one Ethernus than Arche-
bysshop of Arelas, to consecrate hym the
great bysshop of all Englande ; without
electyon or consent of the people that we
reade of. And in the yere of our Lorde
euen. **D**L. ded Gregorpe sende vnto
hym from Rome ; hys prymates pall,
with superaltares, chalyces, copes, can-
dellstyckes, vestmentes, surplices, alter
clothes, spungunge bokes, relliques, and
the blessinges of Peter and Paule. And
so admytted hym for the fyrst metropol-
tane of all the whole realme, appoyntyn-
ge hys seate from thens fourth at Can-
terburpe, than called Coroberna, the wor-
thye cytie of london euer after depryued
of her former tittle, and so made an vn-
derpunge. But the spirytuall fathers kne-
we wele ynough what they ded, behol-
dunge afore hande manye bydden myste-
ries. They perceyued that Caunterburp
was wele out of the waye, and moche
mygher the see than was London, and so
moche the fytter for their craftye conuey-
aunces, and flyghtes to their holpe father
yf nedde shuld requyre yt, with manye
other commoditees els. Marke alwayes

Ethernus

660
Jultus
metes

Doion
berna

Caunter
burpe

D these

Num-
bers.

The Actes of
these numbers of Syres and their myste-
res, for the age of Man and the Beast,
Apoca, 13.

primitie

Their preparacions for Antichrist,

Syno-
dus.

Christy
aple.

Wytap-
nes,

Princes

The first stode of these fathers af-
ter they were ones satled, was all
aboute masse offerpuges, ceremo-
nies, bps hoppes seates, consecracions,
churche hallowpuges, orders geupnge,
tythes, personages, purgatorys of
women, and soche lyke. Wherupon a
Synode was called, and there comynall
dementes were geuen that all thinges
shuld be here obserued accordynge to the
customes of Rome. In Englande was
there afoze their comynge a churche
aple, but it was all without masses, and
in a maner without choyce of eyther day-
es or meates. The Wytapnes in thole
dayes had non other Gods scrupre but
the Gospell. Seldome admytted they
any dyfference of tympes with the Jewes,
eyther anye Idoll sacryfices with the
Gentyles, but folowed the playne rules
of the scripturs. If anye superstycions
were amonge their Monkes, they had
nought to do ther with, but were euer mo-
re at liberty. For Dyoces at that tyme
were not yet becomen the Beastes Ima-
ges, to speake out of theyr spretes, or to
make lawes accordynge to theyr lustes.
The labour of Augulline with his mo-
les

hes, from the forsepd peare of our Lorde
D.L. was to prepare Antichrist a seate
 here in Englande, agaynst the full tyme
 of hys perspyghtage, of. 666. For though
 he were first conceived in the wycked
 church of Cain, yet coude he not shewe
 hymself in hys owne lykenesse, that is to
 saye, Christes open aduersary, till Christ
 came in the fleshe. And than he apere
 at all one tyme with hym, in the malig-
 nant church of the Jewes or spiritu-
 alle of Herode, which than first began to
 persecute hym and to seke hys death.

Antichrist

**The prouynge of Augustynes
 Apostleship.**

In the peare of our Lorde. **D.L.** ad 602
 ii helde Augustyne an other coun-
 sell in the west part and countye
 of worcestre, in a place that is yet called
 Augustynes oke, wherunto he called by
 comādemēt, the vii. bpschoppes of the
 Wrytapne church with their principall
 doctours. And as they were takynge
 their iourname thydward, they counsel-
 led with a serten solitarie man, which
 was knowne to be of almost perfight chri-
 sten lyfe, what was to be done cōcernyn-
 ge the afore seyd Augustyne. A-
 non he made them this christen answer:
 If he be a man of God (sayth he) in anye
 wyse folowe hys counsell. If he be
 not, utterlye refuse it. How shall

Synodus

Solitarye mā

D.ii. we

The Actes of

Christe we know that? sape they. **We shall we le**
counsell perceiue pt by his gentyll sperte, sayth
 he agayne. For Christ had hys scolers,
 lerne of him to be meke harted. If he be of
 that sort, he ys lyke to brynge ye non o-
 ther than Christes moste easie poke. But
 yf ye fynde hym proude, be ware of the
 importable burdenes of the hygh moun-
 ded Pharysees. And as they were com-
 men thyng, they founde hym syttinge a
 loft in a throue of hygh honoure, shewyn-
 ge vnto them no countenance of gentyl-
 nesse. Wherfor they regarded hym not,
 but bitterlye withstode all hys enforceme-
 tes.

**A prou-
de moun-
te.**

**The Englysh church begynneth
with tyrannye.**

**Three
poputes**

After longe dysputacions and o-
 ther weywarde wrangelpnges, he
 laped vnto their charges, that they
 were in many thynges, contrarie to the
 vniuersall Christen church. Notwithsta-
 ndynge, yf they wolde consent vnto hym
 in these. iij. poputes. That ys to sape, to
 baptise after the Romyshe maner, to cele-
 brate the feast of Easter as they do the-
 re, and preache to the Englysh Saxons
 as he shuld appoynt them, he wolde we-
 le beare with them in all other causes. In
 no case wolde they graunte vnto hym,
 nor yet accept him for their archebysshop.
 but sayd playnelye, they wolde styll hol-
 de

be thep: auncpnt tradycyōs, which thep
 perfpghthe knewe to be agreable to the
 holp Apoltles doctryne. Than ſayd Au **A tpa**
 guſtine furponſe vnto them, that pf **raunt**
 they wolde not pcreably graunte to hys
 requestes, they ſhuld be enforced therun
 to bp moſt cruell battaple. And ſo in the
 peare next folowynge, were ſlayne of
 their preachers bp Auguſtines procure **A mur**
 ment, to the nombre of a thouſande and therer.
 ij. hondred, with their great maſtre Diono
 thus. Loke Flores *Historiarum*. Amandus Zie
 rixenſis, Galfrede, Ranulph, Capgraue, Cax
 ton, Fabiane, their church legendarpe, and
 other. Thus ded that carnall Spnagoge **A car**
 (than called the Eng'lyſh church) which **nall Sp**
 came from Rome with Auguſtine, moſt **nagoge.**
 cruellpe perſecute, at her fiſt corrup
 ge in, the Chriſtē church of the Bryptap
 nes in theſe holpe martys. They: ſpne
 full Spon buplaed they than in blood, **Bloody**
 for that they: wycked inſtutes were **Spon.**
 Godlye dyſobeyed. But be they ſure, yt
 ſhall be plowed bp in thys lattre age, ad
 ly waſt lyke auopde felde, accordynge
 to Mycheas prophecpe. Mich. 3

What the Bryptapne church was
 afore.

Thus is the fapthfull ſaynge of Jo
 han Leplande in *assertione Arturij*. **Johan**
 Jo. 35. That the Romiſh Bpſhop **Leplā.**
 fought all meanes poſſible to upholde

The Actes of

the Englysh Saxons in a kyngedome false
lye gotten, the Brytapnes hatynge hym
for yt, and he agayne of myschefe prouo-
kyng those Saxons fearcelye to invade
them. Marke yt hardelye, for yt ys wor-
the to be noted. Marke also the agre-
ment of the Brytapne churche with the
vii. churches of Asia in Saynt Johans ty-
me. Not onely for the iust nōbre of theyr
byschoppes, but also for their obseruac-
on of Eastre afore thys Augustynes cō-
mynge. For in their argumentacions a-
bout that matter, they layde alwayes
for themselves the blages of that chur-
che receyued first of Johan the Euange-
list, Philip the Apostle, Policarpus, Trase-
as, Sagaris, Papirius, and Meliton, allegynge
the saynges of Policrates, and Eusebius, in
that behalfe. The churche that Augusty-
ne than planted in Englande, was more
gouerned by byschoppes polycryes for
their aduantage, than by the expresse
worde of God to hys honour, as it hath
bene euer sens. And therfor yt was and
is yet in ourwarde obseruacions, ra-
ther a polityque churche than a Christē
churche, the Jewyshe and Weythnyshe su-
perstitions not rechened. God graunt
yt ones a shappe after his prescripte la-
wes and ordynaunces. Amen.

Brytap
ne chur-
che.

Englysh
the chur-
che

Antichrist approached fast to hys
full age.

In the yere of our Lorde (as I
 sayd afore). D.C. and. viij. Antio 607
 Ichrift fast appropynge to the ful full age
 nesse of hys age, grewe into a vnpuer-
 fall fatherhode. For than first beganne
 the papape at Rome vndre the false Em-
 proure phocas, as wptnesleth Abbas Vro-
 spergensis, Hermannus Contractus, Sigeber-
 tus, Ranulphus, Matheus Palmarius, Christia-
 nus Masseus, Achilles Pirminius, Ioannes Ca-
 rion, et Martinus Lutherus in Mundi supputa-
 cione. Than obtayned Bonifacius the
 thirde of that name, of the seyd Phocas
 for monepe, in the myddes of all sepsme,
 stryfe, myschefe, and murther, to be Sa-
 thans great stewarde here, & the deuyls
 lestenant. For in hys power yt was not,
 to make hym Chyristes vpcar, nor yet
 saynt Peters successour. Thus gaue the
 Dragon, than hys autorpte and power
 to the Beast with. viij. heades, that arose
 out of the see, or from the superstypouse
 wauerpnge multytude, Apoca. 13. Than
 wanted he nothpnge els, but to spyt in
 the place of God, which ys the conscien-
 ce of Man, that he myght there exalte
 hymselfe aboue all that is called God. 2.
 Thessa. 2. To brynge that to passe, the
 Monkes and the prestes sturred cupch-
 lye about them, and left no cautels vn-
 sought out to brynge all Chyristen real-
 mes vndre hys deuyllysh domynyon.
 For than had the Monkes autorpte

The pa-
 pappe.

Apoc. 13.

2. thes. 2

The Actes of

Mon-
kes au
torite.

to preache, baptise, and asloyle from spene, which they neuer had afore. How and what thys wrought here in Englande, ys euident by that hath bene shewed afore, and wyl be yet more playne in that which herafter foloweth. Marke yt therfor in the name of God, for now ys the tyme, wherin he must be reueled, that the Lorde Jesus maye consume hym with the breathe of hys mouth. Esa, ii. and 2. Thes, 2.

Esa. ii

The chastyte of hys malmongers,

Now concernyng the contynen-
ce of thys new broched broode
or newlye fashyoned clergie.

A false
chastyte

For so moche as they were Monkes ad came from Rome, they had professed a false chastyte, to apere more holpe than the prestes, and therby in processe of tyme to robbe them of their benefices or appoynted lypnynges. Though Gregor in hys tyme made these constytutions, that no shuld be admytted a prest which had marryed a wyues, nor yet they be accepted that in presthode, kepte concubynes, as testyfeth Sabellicus, yet durst he not utterlye condemne prestes marriage, by reason of a most terribble example of innumerable chyldrens heades seane drowned in a ponde. But marke the spyrytuall occupyege of these hate fathers, for greuouslye were they than vexed with

Grego
ry.

Exam-
ple

with nypht pollucpōs. Wherupō Xugu
 stpae sēt vnto Gregur, to knowe yf they
 myght wele save masse haupng them the
 nyght afore. Vnto whom after manpe
 wordes, he maketh in effect thys answere.
 That lyke as they chaunce vnto men
 iij. wayes, that ys to save, by superfluyte
 of nature, by glottenouse eatynge & dypn
 hynge, by intympte of the fleshe, and by
 fplthpe cogtacyons of the mynde, so
 ought they to haue. iij. conspderacyons.
 For the first. iij. a prest ought not (he
 sayth) to abstayne from hys masse sayn-
 ge. The sort he describeth by suggestiō,
 dplectacyon, & consent, leaupnge yt with
 out anpe conclusyon. If thys be not good
 wholsome dpunpte of your holpe Bo-
 mysh Dapntes, tell me. Thys hath Iohan
 Capgrau in Catalogo sanctorum Anglie.

Makes
 chastite

iiij.
 wayes.

Colou-
 red Sa-
 dompe.

Contempt of marriage, with
 taples.

I thynke a man myght fynde as ho-
 nest stufte as thys, in the scooles of
 my lord of wyndchestres rentes at
 the banke spde at London, yf he had nede
 of yt. He mape se by thys, the vertuouse
 stode of these holpe chast fathers, & the
 clarkelpe conuepaunce of their fleshlype
 moupnges. Great ppytie had yt bene, but
 yt had had place in their holp sayntes le-
 gendes to the ghoostlype infourmarpon of
 oþer, but that we shuld not els wele haue

stewes
 dpunng
 te.

The Actes of

Nota knowne their bawdye hypocrisie. If
 thes lechery shuld the worlde haue needed thys
 vngage. lecherouse lernynge. Honest marriage
 hath no knowlege therof, and yet ys yt
 a pleaspnge scrupce vnto God. Is not
 that (thynke yow) a straunge kynde of
 chastyte, that ys thus euerpe weke polu-
 ted? Yet maie they after thys lernynge,
 euerpe daie saie Masse, their bowe ne-
 uer hyndered, but in marriage they ma-
 ye not so vnder payne of deathe. Now
 forsooth yt ys whollsoni ware, & yt shulde
 come euen now frome the deuyls blacke
 bowgett. Thys ys the reuerence these po-
 luted wretches haue to matrimonye, be-
 ynge Gods clere instytucion, that they
 preferre all their fleshye brayneres vnto
 yt. For yt oulpe, haue they named men
 lape & women lewde, appoyntynge their
 chyldren taples here in Englande in dyf-
 dapne & scozne. For nought was yt not
 that Saynt Paule called their lernynge
 Hypocrisie, and the detestable doctryne
 of deuyls. 1. Timoth. 4. Iohan Capgrawe and
 Alexandre of Esseby sayth, that for castyn-
 ge of fyllhe taples at thys Augastynne,
Dorset Dorsett shyre men had taples euer after.
& Stroude But Polydorus applyeth yt vnto kentyshe
de. men at Stroude by Rochestre, for cuttyng
 ge of thomas Beckettes horses taple.
 Thus hath Englande in all other landes

a perpetuall bpfampe of taples by their
wrytte legēdes of lyes, yet can they not
wele tell, where to bestowe them tru
lye.

EStrype aboute the **E**astre celebra
cyon.

Aft after thys Augustyne was
Laurencius archebysshop of Aun
terburpe. And after hym Melitus.
Than iustus, than Honorius, than Theoda
tus, and Theodorus, all blacke monkes and
Italpanes borne to the nombre of. viij.
Thys Laurence helde a great Synode
with hys other prelates in the Ile of Ma
ne, dysputynge there with the Scottyshe
and Irlshe Byschoppes, for the fealt of
Eastre, what dape yt shuld be yearly ce
lebrated, wrytynge from thens vnto their
other prelates a treatyse of the same.
More thā an hondred yers space, were
the Pappstes thā in controuersye for the
dape of that Eastre celebracon, ere they the fealt
coude be qupeted. Great paynes there of Ea
lyngpouse fathers toke in those dapes to stre.
strapue out a gnatt, that their lecherouse
posterpte after them, myght the better
swallowe in a myghtye camell. Math. 23.
In thynge of small valne they were thā
berpe scrupulose, but the wayghyper cau
ses they coude lere stypppe wele ynough.
What so euer thys Laurence was to
women by hys ype, he was (they sape)

Lauren
cius cū
alys.

Synod
cus.

Wome

berpe

The Actes of
herpe cruell vnto them after hys death.
For in a certē towne called fordune, was
a church builded in hys name, where no
women myght entre with offerpnge nor
without offerpnge, but they had euer mo
re sore bellies of yt. I praye God they
went not manpe tymes thens with chyl
de, for there were manpe fatte Canons
and prebendes. Thys superstitious fa
ble bozowe they of the paganes, whose
opnyon was that no woman myght en
tre into the temple of Venus their great
Goddesse in the mounte of Olympus,
with out a great byllayne. Iacobus Ziegle
rus in sua Syria.

A Great busynesse for their other
tradepsons.

Here passe I ouer the clowtynge
in of their canonpcall houres, of
their absolucpōs for synnes, their
temples, their aulters, their beirpung-
ges, their lētes, their dpuerspte of orders
and dpuyspons of parishes, least I shuld
be therin to tedpouse vnto the readers.
Aidanus, Pinnanus, and Colmanus, beynge all
iii. bpschoppes of lōndpffarne in Northun-
berlande one after an other, & Scottysch
men borne, coude not wele awape with
the pryde and wanton toyes which they
behelde in their Rompshe rptes, but per-
seuered still in the spmple ordre of the
pymatpue churche, not contented to chā-
ge

Englysh botarpes

71

ge pt. For the which in those daies, they
had moche a do with these hygh stomaked
Romanes. Hilda in lyhe case, that was thā
abbasse of Streneshalt (that we now call
Whptbp) a womā lerned, wyse, and ver
tuouse, dysputed with them in their ge
nerall counsell vpon Colmannus spde,
in the peare of our lorde. D. L. and lxiii.
concernynge the daie of their eastre cele
bracion, their head shaupnge, and other
vnsauere ceremonies, and wrote after
warde an earnest treatise agaynst Agil
bertus a frenche man and at that tyme
bysshop of Wyndchestre. All thys myght
not helpe than, but in proccesse of tyme
they had their whole myndes, mayntayn
all their hartes. Bedas Giruinus li. 3. Ca. 25. De
gestis Anglorum, Guilhelmus Malmesburye li.
3. De Pontificibus Ranulphus. li. 5. Ca. 17. Ioan
nes Capgraue and other.

Hilda et
Colmā
nus.

664.

Agil
bertus.

Helpgouse examples dysuadynge
marrpage.

After Laurencius folowed Melitus
in the Archebyschoppes seate of
Lantherburpe, in the peare of our
lorde. D. L. and. xix. whiche (they saie)
both aloue & dead, dysuaded ponge men
from chursten marrpage. As Saynt Co
lumbanus a Scott, about the same tyme,
came to the sell of an holpe Nonne for
ghostlye counsell. She had hym, awape,
least wanton yowthe wolde bypunge them

melitus

619.

Colum
banus.

1090

The Actes of

together wolde they sholde they. Sante
 Edwene kyng of Northumberlande ga
 ue vnto sante Paulinus the archebysshop
 of porke, hys ponge daughter Canleda,
 so loue as she was baptysed in the peare
 of our lorde. D.C. and .xxvi. that he shuld
 make her an vnholpe Nowe. And the
 daye after the sayd Edwene was slayne,
 he toke with hym both the daughter and
 mother, and so fled with them vnto Ro
 chestre in kent be water, neuer returnyn
 ge thydre agayne. Sante fiacre a Scot
 tish hermyte had so greute malysce vnto
 women, that he plaged so manye of the
 wylde fowle euyl, as came within the
 precept of hys monasterie, because one
 woman had ones complained to the by
 shop of hys prodigpouse charnynges.
 Hector Boethius. Sante Feillanus an Irls
 byshop with hys bretherne was herpe
 samp'pae and scrupable vnto Sante
 Gertrude and her nennes at Nigella,
 made dpuerse barren women full gras
 oulpe to conceue. Sante kep'wirpe a
 virgine of wales, contempnyng'e mar
 riage, fled from thers to Sante Myhels
 of the mounte, to kepe her bowed virg
 nyte amonge the holpe fathers there, as
 bower with bowers. All these stoyes
 hath Iohan Capgrauce.

Other relligpouse examples of
 that age.

Sebo

Pauli
nus.

626.

fiacrius

foilla
nus.

keyna.

Sebba kprnge of the East Saros, was so bpwptched of the Bp-
shop of London and hys calkprn-
ge collpgeners there for hys substaunce,
that he had made hymselfe a monke, lea-
upnge vnto them both hys wyfe and pos-
sessions, p^r she had bene no wpler than
he.

Sebba
ps mon
ked.

Gander
distards

Yet was she by their incantacions at
the last decepued, thep haupnge of hym
an innumerable summe of moneye, and
he nothpnge of them agayne but a man-
gpe monkes cowle and hys burpall in
Paules. Whan Saynt Egbpnes father
was ones departed in wales, his mother
resorted with hym to the abbepe of
Saynt Sampson, and there recepued of
hym the bappte of a Nonne, bestowpnge
the rest of her lyfe amonge the good bre-
therne there. Saynt Canstowpde abbess
of folktane in kent, inspyred of the de-
upll', dyspnyed chylten marpage to be
barren of all vertues, to haue but transp-
torpouse frutes, and to be a splihpe cor-
rupcyō of virgynpte. Yet ware Marpe,
Johan Baptpst, and Jesus Chyist swete
frutes therof, the iust fathers of the olde
lawe not reckened. Saynt Paule sayth
also, that by vertue of marpage, the vū-
saythfull man ps sanctysped by the wo-
man that ps saythfull. 1. Cor. 7. Neyther
ded he at anpe tyme eache marpage

Egth
nus

Sāplon

Canstow
da.

frutes
of mar-
page.

The Metes of

to be eyther a corrupcion or yet an im-
peditiō of christen virgynite, whan he
coupled the Lozintheanes (which contyn-
ued still married) a chaste vyrgyne to
Christ. 2. Cor. 11. But thys gentyl woman
Canstwyde was moche better acquain-
ted with the monkes lernynge than with
Christes, and with a chastyte rather to
their behoue than to hys. Yet drewe she
out all the gyautes there, of their church
legende be true. These thynges she wote
Iohan Capgraue.

**Canstwi-
de.**

The wanton toyes of the holpe
fathers.

**babylone
toyes.**

About thys same tyme sent Pope
Boniface the fift, a shyte with a
golden collar, and a fyne petpote
of straunge makynge, vnto kyng Ed-
wyne with the blessinges of Peter and
Paule. And vnto hys wyfe Ehelburge
a syluer glasse and a combe of pbozpe
with the same, to vpholde them in thys
newe christenpente. Se these wanton fa-
thers what toyes they vse, to set vp their
kyngedome here. Neuer shall ye reade
that Christes dysciples had anye soche
wpytpe polpcpes. Saynt Petrock an her-
myte of Cornewale, was sayne euerye
nyght from the crowe of the cocke to the
sprynge of the moynynge, to stande na-
ked in a ppyt, to abate the hote moynynge
of hys fleshe. And neuer coude he haue

**Petro-
rus.**

seme

kenedpe of that displease, till he went on
pplgtrimage to Rome & Hierusalē. Here
was a newe sought out salve for that so-
re. Saynt Pryane a Bpshop also in Loz Pirā
newale, had a fayre dammesell in the mo vus
ualterpe of hys mother wingell, called
Brunett, whom the Lorde of the soyle to
ke vp for hys occuppēge. At the last he a-
greed with hym no lōgar to haue her, thā
the bernacle w^t buttire shuld breake hym
of hys slepe, which chaunced sone after, &
than he sent her home agayne. If these be legēdes
not good honest legēdes to be redd in
the popes holpe church, tell me. Plentiu-
ouse shall ye fynde Iohan Cap graue in the
reherfall of them and soche other.

The ghostly bestowpge of their bowes
A Nonne belōgpge to saynt Lota, Chally
and a monke pertepninge to saynt te ut vo
Pryane, aboute the same tyme stra tarpes.
ke vp a couenaunt of loue. And as they
mett in a wode for perfourmaunce of the
same, a ponge pyggon fell betwixt thē ad
made them both ashamed, & so they went
home agayne. I lpe matter. Soche an
other pagent was played at porke, but
it was longe after. The monkes of saynt Howen
Harpe abbeye, and the nonnes of Cle obleta
ment thorp mett togther there at hape ued.
makpge, the abbottes sole bepng with
them. And as the abbot engnyed of hpy
at supper for pastyme, where he had be-

The Actes of

**Mod-
wenna.**

**Jeremi
ta.**

ne all that daye. He fell in a great lauge-
hyuge and declared before all hys ges-
tes, that a fore battaple had bene foug-
ten that after none betwixt hys monkes
and the monkes of clemēt thorpē. But he
thanked God that hys monkes had the
best, for they sape euer aloft. By cause
that one of Dapnt modwēs maydes, had
laped her best beloues shoes at her be-
des head, the spretes of heauen that were
woute to vpspe her, wolde not come the-
re that nyght. After she had bene at Ro-
me, and was comen home agayne, she
dwelt at Scalescipf, where as an holpe
hermyte ded oft tymes vpspe her, and
moche refreshe her with a legende boke
of sapntes l pues. But no tydynges was
there amonge them, of Christs holp go-
spell. Loke Iohan Captrauc.

**Erken-
waldus**

**Erkenwalde and Olyth, with their
Nondyses.**

Sapnt Erkenwalde the sonne of
Ossa the first kynge of the east ā-
gles, abbot of Chertesepe and Bp-
shop of London, buylded a Nondyse at
Werkynge. And by cause there were at
that tyme in Englāde no Nonnes to hys
mpnde (for Wilda his kynswoman was
to great a scripture woman in those day-
es) he sēt ouer the see for an old acquan-
taunce of his called Widelitha, lerned in
arte

arte, but not in Chyrltes opynpte, her
 made he there abbasse, committynge vñ Ethel
 to her gouernauce, hys sylvre Ethelbur burga
 ge and a great sort more of yenge maye
 des, to be taught and made nonnes there.
 Soche rule was kepte amonge thē with
 in a short space after, that God sent vpon
 them a plague of pest plēce, which toke a
 waye all their chaplaines, the cruell Da
 nes folowynge and burnynge vp that
 was left, monasterpe, nonnes and all. **Wlitha.**
 Saynt Wlith was marryed to Sigher
 kynge of the East Saxons. But because
 he loued the spirytualte moche bet
 ter thā hym, whyle he was on a tyme in
 huntynge, he sent by a preue leltre for
 Accas, and Bedeuninus, Bpshoppes of the **Spiritu**
 East Angles, contaynyng Northfolke **all knas**
 and Southfolke, causynge thē to put vpon **uerpe.**
 her a nonnes aparell. So made she him
 to belene in his retarne, hat she had pro
 fessed the bowe of chastyte, and gaue him
 therby a most wretched occasyon to lyue
 all the dayes of his lyfe after, in most
 synnefull aduoutrie. But a iust plague fo
 lowed. For in the yere of our Lorde. **D 653**
L. liii. was the slayne of the Danes, and
 her whoze howse (wondre I shuld saye)
 utterly destroyed. Yet was she in the
 Popes churche allowed for a synfulle
 marrye, for contempnyng marriage. lo
 han Capgrane,

The Actes of
The perspyght age of the Beast.

Theodo-
rus

Apoc. 13.

The ful-
lye com-
plete a-
ge.

Nōbre
of the
beast

Theodorus a Breke, was of pope
vptelianus constytute the sixt ar-
chebpshop of Caunterburpe, frō
Augustyne or sens the Papacye began,
to make all sure here to Antichristes be-
houe, in the sixtye and sixe yere of hys
age, and in the yere from Christes in-
carnacyon six hundred, sixtye, and sixe,
which is in saynt Johans Apocalypse the
full age of the Beast, & the full nombze of
man. Marke yt good reader. ffor now of
a Beast, becometh he a kpyge, yē, as Da-
niel calleth hym, the vylshamefast kpyge
of faces. Daniel. 8. Presumpnge to spyt a-
boue God in euer y manys conspence
2. Thessa. 2. Named yt is there, the nombze
of man, and the nombze of the Beast, for
so moche as yt was the tyme, wherin mā-
nys lernynge most stronglye withstode
the lernynge of God, to the prantynge
vp of that odpoulye aduersarpe, the verpe
man of spynne, and sonne of perdycepon,
all blasphemys therupon folowynge.
Euydent is yt, bp all the Englysh Chro-
nycles, that than this Theodorus came hy-
ther with the seale of that execrable Be-
ast, to marke bp all to that most blasphe-
mous kpyngdō. ffor neuer afore wrought
the sprete of Antichrist, the mystrye of in-
iquite so strongelye as at that tyme. ffor
hythes

hether than brought he all hapne & craft
 tpe sciences, of countinge, calkynge, me- **Crafts**
 asurynge, spngynge, rymynge, reasonyn- **sciences**
 ge, arguynge, dyffynynge, shawynge, op-
 ynge, exorcyng, incantynge, & consu-
 rynge. Loke Iohan Capgraue, in uitis Adria-
 ni, et Theodori. Besydes that Bedas wy-
 teth li. 4. Capit, 2. and Ranulphus li. 5. Ca, 18.

For the warpaunce had in supputaciōs

Thaupde cōtrouerses in the sup-
 putaciō of years, for so moche as
 some writeth hym to haue comē hy-
 ther in the yere afore rehersed, & some. ii
 yers after. We shall vnderstāde that The-
 odatus which was his predecessour, depar-
 ted in the yere of our Lorde. D. C. lxxv.
 as witnesseth Hermānus Cōtractus in Chro-
 nico de sexetatibus mundi. In the yere follo-
 wyng was this Theodorus admytted
 of Uiceliang, & receyued his full auto-
 rite of byndynge and losynge (sawth Plati-
 na) to holde the Englyshe narpon styll in
 that sawthe. Marke pt. But by reason of
 serten delapes, pt was more than a yere
 after ere he entered into Englāde. One
 cause of hys tarypaunce (Johan Capgra-
 ue sawth) was the growynge of hys hea-
 re concernynge his crowne, which was
 shauē afore after a farre other sort, he be-
 yng a Greke. Hys abydynge there for
 that onlp cause, was more thā. iij. Mon-
 thes, besydes other nedye matters. So

Theoda-
 tus

Theodo-
 rus

Shau-
 ynge

The Actes of

668.

Adria-
nus.

A scole.

Stran-
ge scien-
ces

Adria-
nus

Charac-
ter.

that yt was the peare of our Lorde. **D**C
lxxviii. the xxvi. daie of Maie, and the
seconde peare of hys consecracoon ere he
came into Kēt, as wptnesseth both Bedas
and Ranulphus With hym sent Viteliang
a monke bozne in Aphyrica, called Adria,
to loke to hys doctryne, least he taught
anye thynge in the Englysh: church
that were not agreable to the Romyshe
fapthe (as the marriage of prestes, and
the howselpage with leuened breade) for
he ded not in all poyntes trust hym, be-
cause he was a Greke bozne. Anon after
he sett vp a great scole at Caunterburpe
of all maner scyences, as Rhetoryck, Lo-
gick, philosophie, Mathespe, Astrologie
Geometrye, Arithmetryck, and Musyck,
and taught them there openly both in la-
tyne and Greke, besydes the art Magyck
Sortilege, Physnomie, Palmestrye, Al-
cumpe, Necromancie, Chymancie, Ge-
omancie, and witcherpe, that was taught
there also. Bedas, Ranulphus, and Iohan. Cap-
tayne Sealynges to the Beastes obedyence
When constytute he the seyd Adria-
nus both abbot and generall reu-
erend there, whyles he copased abou-
te all the whole regyon for the Eastre ce-
lebracoon & other Romyshe ryles. This
is the first archbysshop (sayth Iohan Cap-
grawe) that all the Englysh church was
sworne to, Marke here the Seale of the
Beast

Beast. Apo. 13. In the peare of our Loz.
 de. D.L. lxxij. he helde a Synode at Thet
 forde in Northfolke, where as he enqur- 672
 red of euerpe mannys saythe towarde Syno
 the Church of Rome. Than constitute bus
 he bpschoppes for euerpe quarter, ad depo
 sed all them that were not confirmed by
 the popes auctorite, of whose nombze
 Ceddas the bpschop of porke was one.
 More ouer he publyshed there a boke of Ceddas
 the churches ordynaunces, made by the
 forsayd Nitelianus, with permysion of Ordi-
 nances
 organes to make them inpryue, commaun-
 dyng pt onlpe to be obserued, Chrites
 ordre sett a part. If this were not the de-
 partynge that Paule prophesped to co-
 me. 2. The. 2. where shall we loke for any.
 A sayinge hath Ioannes de Molinis, in specu
 lo carmel. Ca. 6. which (though he were a Joānes
 pappst) I fynde here most true. From de Mo-
 the dayes of Heraclius the Emprour, linis
 (sayth he) vnto our tpmes, the daye dra-
 wyng towarde nyght, the church suf-
 feringe a sore eclippes, is cometo a dow-
 ne goynge. Yea, she is almost at the ca-
 se of a full departynge, et c. I thynke a
 truer sentence coude not than be vttered
 all circumstaunces therupon cōsidered.
 Great pptye was pt, that the churches
 posterite than percepued not so manys
 felt a defeccon.

More scalpuges petto Antichristes
 C. iij. bynged.

The Actes of

kingedome.

680

Spno.
Dus.

Agatho

No Co
pell.

Spno.
Dus ge.
neralis.



Nac.

In the yere of our Lorde M.C. and
lxxx. helde this Theodorus an o-
ther counsell at hatefelde in the west
partes. Where as he demaunded a rec-
kenpuge of the bpschoppes and other cu-
rates; what say the ad fauer their peoples
had than to the churche of Rome, as po-
pe Agathon had commaunded hym to do
by hys wrytynge, which wrote than on
to hym, to do all thynges wylfulle. He
knowe what that meaneth, I thynke. He-
re was non enquirye made, what beleue
they had than there in the Gospell of our
Lorde Jesus Christ. No, it was an other
maner of matter, that they sought. Wh-
wonderfull was the workynge of that
Serpentes generacon. Polidorus sayth,
li. 4. Anglice historie, that false relygion &
counterfett presthode, was than through
hys satled and placed there, the Actes of
the. iiii. generall counsels receyued in the
de of the. iiii. Euangelies. In the next yere
folowinge, was a generall Synode
kepte at Constantinople in Grece, whe-
re as marriage was for ever permitted
unto the bpschoppes, and viterly for-
bidden the laynes, or all other besydes
the, the layne masse receyved there
hys first confirmacon. But Theodor &
& hys monkes were at a good indifferēt
poynt for that, which had beyled with
in

In one monalterpe in the Ile of Chanete
 lxx. Nonnes, makynge sayre **Mildre**
 their abbasse. Loke Iohā Capgraue Ranulphe **da.**
 and other Englyshe autors. In sppyght
 of the former Acte, ded Alitiza the knyge **Alitiza.**
 of Spayne, permytt hys prestes by a la-
 we newlye made, to kepe so manye con-
 cubynes as they wolde. Michael Ricinus de
 regibus Hispanie, et Paulus Constantinus Phri-
 gio in Chronicis regnorum.

Chastite, Monkes, Monalterpes,
 and Penance.

Vernerus Cartusienſis ſayth, in Fascicu-
 lo temporum, that vowynge of cha-
 ſtite was fre without conſtrapnt, **Chastite fre.**
 in the tyme of Saynt Gregorpe & ſuyn-
 what after. Bedas reporteth li. 3. Ca. 6. De
 geſtis Anglorum, et Ioannes Maior in geſtis
 Scotorum li 2 Ca. 11. That a monkes com-
 le, after they had ones vowed chaſtite,
 was holden in ſoche reuerēce, that no mā
 wolde in a maner than iournepe, unleſſe
 he had their bleſſpnges Into a moſt won-
 derfull madnelle were the people than **Hypoc-**
 brought, by their hypocryptcall wptche- **crei-**
 rpe, the verpe elect perſones ſcant fre **worketh**
 from that dampnable errour. Math. 24.
 Marci. 13. For the vnthankefulneſſe of
 men (ſayth Job) in ſettyng hys verpte
 ſpyght, doth God permytt the Hypocryp-
 tes to reigne ouer them in all power of
 deceyffull wonders. iob. 34. 2, Theſſal. 2.

The Actes of

Monasterpes.

oswius.

684.

**Spno.
bus,**

**Summa
peniten
tialis.**

**Dri-
thelm9
671.**

They ded than spedelpe set bp monaste
rpes without nōbre, all the realme over.
Iohan Haraynge sayth in hys Chronycle,
that kyng Oswy buplded within Nor
thumberlande. xii. in one yere space. In
the yere of our lord. D.C. and. lxxxiij.
helde Theodorus yet an other counsell
in the North parties at Wopforde, whe
re as he publyshed a lerten boke of hys
owne makynge, called A penptencvall
summe, commaundyng hys clerge to
put yt euerpe where in practyse. Therin
were contayned all maner of synnes and
excesses, with aggrauacions, reseruacio
ns, penalties, sorowes, penaunces, and
punyschmentes. And this was to terry
fye, captiue, and suare the wretched co
science of men, euen to litle desperacy
on. And where coude haue bene sought
out a practyse of more deuptyshness. Si
gebertus, Sabellicus, Tritemius, et Scriptores
ferme omnes.

The foundacyon of their Pur
gatorie.

At the same verpe tyme, was there
one Drithelmus in Northumber
lande, whiche leaupnge both wy
fe and chylde in the yere of our lord.
D.C. and. lxxi. made hymselfe a monke
at Mailros, Saynt Luthbert thā beyn
ge abbot there. The sayd Drithelmus
sagued hymselfe on a tyme to be dead
Here

(Here was knauerte vpon knauerte) **ffolida**
 And reported in hys retorne, that he had **cyon of**
 seane by an Angels demōstracōn, both **purga**
 purgatorie and paradysse, hell and heauē. **torpe.**
 After that he had subtilly declared this
 vnto kynge Alphrede and other great
 men of the contrey there, at the request
 of the monkes, moche people resorted
 vnto hym for counsell for their sowles
 from all quarters of Englande. So re-
 dye are the soles of thys worlde to hea-
 re lyes and illusōns, whiche neuer had **Illusō**
 loue to the veryte. Thys knaue euer mo- **ons.**
 re comended vnto them confessōn and **Confes**
 penance, fastynge, prayer, and almes **son.**
 dedes, speerpallie and aboue all other,
 masse saynges, and monasteries buyldeyn **Masses**
 ge. Was not thys thynke pow, a vertu-
 ouse chrystyanite of these chaste fathers,
 to begyne their holpe church with?
 Were yt not ppye but they were cano-
 nized sayntes, and their feastfull dayes
 solempnized iwyle in the peare, with **Cano**
 xpynges, spunges, senpunges, and npled
 masspunges, as thys Luthbertes were **deupl**
 and are yet to thys daye? I thynke the
 Turkes church had neuer more kna-
 ues to their Sayntes thā these. ffor thys
 Duthelmus ys one of their sayntes al-
 so. Iohan Capgraue post uitam Adriani,
 Sigebertus, Vincencius, Antoninus, with
 dyuerse other,

The Actes of
Chastite of Luthbert and doctryne
of Colfride.

Luth-
bertus.

So cruell was thys Luthberte
vnto women, after he became a
Sapnt of theirs, that nō myght
come within hys sapntuaries (thep say)
at Deilwem, Loizen, and Mailros in
Scotlande, nor yet at Durham, Tyn-
mouth, and Lyndefarne here in Englan-
de, vndre payne of sode deathe, their chā-
bers and selles exempted alwayes. Yet
was the sepd Luthbert verve famylpar
in hys tyme with Ebba, Ellieda, & Uer-
ca. in holpe abbasses, and buylded for hys
pleasure, a solempne mondyke at Carliell.
ffynallye for the spereall good loue he
had vnto Uerca aboue all other, he com-
maunded in hys testament, that hys bo-
dye after hys departynge, shuld be wrap-
ped in the fyne linnen clothe that she had
geuen hym. We maye se by this, that the-
se chast fathers had their louers, and let
sumwhat by their owne pccourse bodys.
Sapnt Colfride abbot of Birwin in
Northumberlande, wrote vnto Athō kyn-
ge of the Pictes, that yt was as necessa-
rye for the vowe of a monke or degre of
a prest (prestes were than no bowers) to
haue a shauen crowne for restraynt of
their lutes, as for anye christen man to
blesse hym agaynst spretes whan thep co-
me vpon hym. What wyle lernynge thys

Uerca.

Uerca.

Colfri-
dus.

Shauē
crow-
nes.

ps, I report me hnto pow. Bet ps pt rea
geltred of Bedas in hps. v. boke, De gestis
Anglorum, and also of Thomas Vualden in
hps volume, De sacramentalibus. ti. 9. Ca. 80
to stoppe heretikes mouthes with, besyde
des that Iohan Capgraue hath sayd in pt.

Waldē

The fallen starre, and. ij. Hornes of
the Beast.

A Bout thys tyme were manpe wō-
derfull thynges seane in dyuerse
quarters of the worlde, specpallpe
a great Comete or blaspyne starre, which
semed with flamynge of fyre to fall in-
to the see, great morren folowynge both
of beast and man. Not all wylke was
thys to that ps described, Apoca. 8. And
betokened than (in my oppynon) both the
yttre fall of the pyncelepe gouernaunce
and also the churche presthode, or of both
hndre one, as powers of one God. For
both they beynge as starres in the firma-
ment or powers from aboue. Romano. 13.
most wretchedpe than declped frō the
true obedyence and fapthfull adn pyp-
stracpon of Gods eternall verpte, vnto
the beastlye subieccion and tradycpons
of that execrable Pope. Sens that tyme
haue they comen from the see. They ha-
ue taken their autorpte of that Beast
whych the rose out of the see. Apocal. 13. (till
now of late dayes) the. ij. hornes of the
other Beast, that is to saye, of hypocris-
ye,

A come-
te.

Regni
et sacer-
dotium.

Apoc. 13.

The Actes of

¶ **h**ornes **¶** Those. ii. hornes of that earthlie Beast were here in Englande, the. ii. monkish sectes that in those dayes firste entered. The first of them were the blacke monkes of Saput Benet, which entered first of all with the afore named Augustyne in the yere of our lord. **MLL**. and xvi. to peruerthe the South Saxons and kentish men. The other were the blacke Chanons of the other Saput Augustyne (both blacke) which came in with Werinus the archebischopp of Dorcestre in the yere of our lord. **DL**. xxi. from Pope Honorius the firste, to decryue the west Saxons. For yche Pope and bischopp preferred yermore the secte he **¶** **h**. sectes was of. These. ii. wrought so their wretched seates in those dayes, with lyenge spynges in lypocresye, that they caused the afore named starres, *Regnum et Sacerdotium*, Regaltee and presthode, to fall clere lye from heauen, Iohan Capgrave, Ranulphus, et Polydorus.

Augu-
stinus.
596.

Wering
636.

¶ The fall of kyngedoms, and rase
of the Papacye.

Papa-
cy.

M Arke in the Chronicles, and ye shall fynde this most true. That lyke as the Papacye had his firste rase in and of the fall of the
Emp.

Emppie, so had those kyngdomes which
firste obeyed yt, their orygyneall begyn-
nynges of the ouerthrowe of the infer-
our kyngedomes. As Englande vnder
kyng Inas by the fall of the Wytaynes,
and Fraunce vnder kyng Poppne by
the puttyng a spde of the Merouyngea-
nes. Sens these lecherouse locustes crep-
te first into Englande, neuer throue that
kyngedome of the auncient Wytaynes
(whose spirytual head was God alone)
but euer the more and more decayed,
till yt was fulipe ended. Marke yt har-
delye from the first comynge hither of
the seyd Augustyne, till the peare of our
lorde. D. lxxix. wherin Cadwallader
their last kyng dyed a most desolate ppl
gryme at Rome, offerynge hymselfe by
there most mpletable to the Pope.

Euer sens hath yt bene to hym obedy-
ent in all blasphemouse errours and doe-
trynes of Deupples, by the space of.
D. lxx. and. xliii. yers, till the pea-
re of our lorde. M. D. and. xxiiij. wher-
in at our noble kynges molte whollsome
request, we bitterlye by othe renounced
that odpouse monstre. Now ys yt Gods
owne fre kyngedome agayne, and our
kynges hys inmedyate mynistre. What
lorde graunte of hys inspyte merce,
that lyke as we haue put a spde hys
name, we maye euen frame the harte

also

kynges
domes
popplha

Wytay-
nes.

cadwall-
ader,
689.

Marke
yt.
1533.

englande

The Notes of

also cast ouer hys Idolatrous pokes, for
lowpnege from henceforth the vncorrupt
rules of the Gospell. Amen. A lyke com-
paryson hath Paulus Orosius, li. 2. Ca. 4. His-
toriarum mundi, of Bablon and Rome,
Werpe lyke begynnynge (sayth he) had
Bablon and Rome, lyke powers, lyke
pynnes, lyke contynuaunces, lyke fortu-
nes, and lyke ruynes, saynge on lye that
Rome arose of the fall of Bablon, and
to fourth.

An olde prophete of Merlyne
dysclofed.

Merly-
ne,

AS I was in wyrtynge this matter
an olde prophete of Merlyne ca-
me vnto my remembraunce. That
after the manyfolde irruptions of stra-
ungers, the kynge of this realme shuld
be ones agayne crowned with the Dia-
deme of Brute, and beare hys auncient
name, the newe name of straungers so
dampshynge awape. He that applyeth
vnto this a ryght vnderstandynge, shal
fynde yt verpe true. The dyademe of
Brute ys the princelye power of this
whole regyō, iumediatlye geue of God
without anye other meane masterye wor-
ker to Antichristes behone. For was that
power fi, in the great whores dampny-
on (whiche ys the Rome church) till she
vpolet conquest of the Englysh Saxons,
whiche they had of the Brytannes, for
their

Brute.

of God

Saxons.

Englysh botarpes.

41

their iniquitees sake; And now (praple
be vnto that Lorde) it is in good wape to
that fredō ngapne, & wold fully attayne
therunto, were her hepthapsh pokes in
relpgpō ones throwne a spde, as I doubt
yt not but they will be within short spa-
re. As wele maye pe gene credēce to this
Merlyne whan he vttered the herpte, as
vnto olde Balaam the sothfayer, which
at a tyme prophced the commynge of
Chyzt. Numeri 24. And as concernynge
the returne of the name, marke in this a-
ge the wyrtynge of lerned men, and pe
shall wele percepue the change, for now
cōmonlye do they write vs for Englysh
men; Brptapnes.

Merlyne.
Balaam;

The whores fleshe eaten of the x.
hernes.

The x. hernes of the first Beast
(which were kpngedomes mapn-
tepyngne that whoze (now inpynd
all into one, both mortallpe hate her at
this present instaunt; & ps makynge her
desolate and naked in Englande. In the
ende they shall eat her fleshe, and clere-
lye cōsume her with the fpre appoynted.
Englande was sumtyme into. vii. kpnge
domes deupded, by the consent of all wri-
ters, and wales into. ii. called Cambria &
Demecia or north wales & South wales;
Irelande makynge vp the tenth. D. p.

The. x.
hernes
of the
Beast.

The Actes of

pe holde wales but for one, lete Scotlan
de supplie that towne, which oweth
vnto Englande perpetuall homage. As
all these are now in one most worthye
hypocorise kynge but one, so wpll
God put into all their hartes one consēt
to fulfyll hys will, and to geue her kyn-
gedome vnto the Beast, or to sende yt a
gapne to the Deuill from whens yt first
came. Apoca. 17 Consydre with your sel-
ues the late ouerthrowe of the monaste-
ries, couentes, collegys, and chaunterie-
es, all cages of vncleane spretes, and hol-
des of most hatefull byrdes by the many
fest worde of God. And thynke not but
the fylthye habytacions of the great ma-
stre deuyls wpll folowe sone after. Apoc.
18. Lete the gogle eyed Gardpner of wyn-
cestre gyde at yt tpll hys rybbes ake, and
an hundred byggynge deuyls vpon hys
spide, yet shall not one Jote of the Lordes
promes be vnsulpylled at the tyme ap-
poputed for that blasphemouse whores
ouerthrowe, hys most holpe mother.
Praye in the meane season (good chursten
readers) praye, praye, praye, that hys he-
auenlye wpll be done in earthe and not
mannys, and fasten your lynes to the
fourme of hys most dere sonne Iesus
Chrystes doctryne. Amen.

Actes of vowed byrgnyte for that
age.

Now

Apo. 17

Apo. 18

Wyn-
ker of
wyles

And to returne agayne to their
 spirytuall actes of chastyte for
 that age. Whā one Sedia the sa
 ther of sapnt Aid⁹, percepued that he by **Sedia**
 no meanes coude haue a chylde by hys wy
 fe, he brought her to these cōtynēt fathers
 for remedp of her barrenneſſe, & ſhe was
 ſpedde the next nyght after by a myracle,
 for all were myracles they ded. Ioa Cap, **Gueno**
 Guenhera a Cornyſh woman (whom ſo
 me wyrters call ſayre Elpne) that made **hera**
 kynge Arthure a cuckolde, was after
 hys death denoutely recepued into Am
 beſburpe nondre, as a penitent to their
 ſpirytuall uſe. Guilhelmus Malmesburye. **Oſwal**
 Sapnt Oſwalde laped hys wyfe Webla **duſ.**
 in bed with a reſpgrouſe hermyte. And **Webla**
 whan the great heate came vpo hym (as
 the ſpirytuall fathers are haſtye) he foun **ſhee**
 de, the meanes that he was caſt in colde
 water to abate hys hote corage. This
 is one of the holp actes wher vpo the po
 pe hath made the ſepd Oſwalde a ſapnt. **Ebba**
 Iohan Hardynge. Sapnt Ebba which was
 in thoſe dayes the mother of all nonnes,
 was generate of an whore, as were all
 her fathers chyl dren beſydes her ii. of the
 onle excepted. This Ebba had in the
 monaſterpe of Coldpyngham not farre
 from Warwyck, both men & womē dwel
 lynge togyther ſell by ſell as the maner
 was than of all Nondres in Englande)
 which exerceſed the battayles of chaſtye.

The Actes of
te so longe, that in their nyght metynge
they went to bed togther by couples,
their relygouse loue was than so great,
till God sent a wylde fyre vpon them
for that contempt of marriage. Iohnnes
Maiores. libro secundo. Capitulo. 12. & Iohnnes
Capgrau.

A spirytuall connepanee to be
marked.

**Ethel-
dreda**

Etheldred (whom ye call Sapient
dye of helpe) married .ij. great
prynces, Combert of the South
Syrwex, and Egfride the kynge of Nor
thumberlande, mockynge them both by
the space of more than .xiiij. yeres, in not
geynge them due beneuolence accordin
ge to the holpe doctryne of sapient Paule
1. Cor. 7. And in occasiounge them to ad
uouterouse lpyng. The lattre of them
knowynge that she myded wilfride the
Bpshop of worke more more than hym
(for the stowe sayth that she loued that
monke aboue all the men lpyng) requy
red hym in Gods behalfe to admonyshe
her of her detour, that he myght accor
dunge to hys lawes haue increase of suc
cessioun by her. And he lyke a false trap
to our knaue, not withstandynge hys pro
mes to the contrarie, perswaded her to
perseuer in her obduracye and bitterly
to resyst hym, allegynge her vowes and
requy

Wilfridus,

**Knaue-
rye.**

requyringe a diuorcement from hym.
 Wherupon he was than compelled to
 marre an other wyfe, called Ermenbur
 gis, and Eteldrede was professed a Non
 ne in Coldynggha with Ebba, by the seyd
 wilfrpde. This kynge after that percey
 upinge hys knauerpe, by assent of Theo Theo
 dozus the archebysshop of Caunterburpe, dozus
 bannyshe hys out of hys lande. Than
 folowed she after a pace, and whyle he
 was byshop of Eastsere, she bycame ab A map
 basse of hely, not farre from hys elbour, tynge
 Marke this conuepaunce for pour ler. hounde.
 nunge. If this were not knauerpe, whe
 re shall we fynde knauerpe? Yet was this
 getplmācōueper admittid for a sapnte,
 bpeause he bylded a college at Rippon, The an
 where my selfe was ones bapted of his tour.
 Balan bulles, for mapntepnunge the
 kynges prerogatyue agaynst theyr Po
 pe, as good mastre Johā Herpe can full
 wele tell. Ioannes Capgrauc in uitis Etheldre
 de, & Vuilfridi.

Kynge became pylgrymes, and
 their wyues Nonnes.

A Herpe proper cast the womē had
 in those dapes, by the ghostly
 counsell of the prelates. They set pylgr
 theyr husbandes to Rome on pylgryma mes.
 ge by heapes, whyle they kept them spy
 rituall

The Actes of

Inas

Ethelredus.

Coredu?

Offa

709

Kenre

Dus

Colwol
phus

Bastar
Des.

rituall cōpanpe at home. Ethelburge made great hast and left no callpnge on, till her husbände Kpuge Inas was thydrewardes, with scrippe hatte and staffe, she lokpnge for hys nomore compnge home in the abbeye of Werhpnge, This Inas became a monke there, and was the first that clogged the west Saxons with payment of the Rome shott, or Peter Pens to the Pope. Volateranus, and Fabiane. After hyni folowed Ethelrede Kpuge of Mercia in lpe fashpon of pylgrymage, and became afterwarde abbot of Wardeneye. Iohan Capgrauc. Coredu also Kpuge of the same prouynce, dyed a solp he monke at Rome. So ded Kpuge Offa of the East Saxons, the selfe same peare of our Lorde. D. L. L. and. ix. bespdes Coredu, Ethelwolphus, and a great sort moze. Hermannus Contractus, Platina & Polidorus. Colwolphus Kpuge of Northūberlande, returned agayne to Gyrtwyr, and there dyed a monke. Robert Fabiane, Great lapsler wolde pt requyre, to shewe here how manpe of soche Kpuges, the gholpe fathers sent at dyuerse seasons vnto Rome, that they for the tyme myght haue the spirytuall occuppunge of their wyues, and how manpe of their owne bastardes they made Kpuges for them. And therfor at this tyme I passe them ouer. Innumerable knauperes wrought they

thep in those dayes, and all vndre the colour of bowed chastyte.

Great experymentes of virgynpte.

AS Saynt Aldelmus, the bps hop of Adel
 Sherborne (that pe now call Salps mus.
 burpe) chaunced to be at Rome, the
 people there made a fowle exclamacpon
 vpon Pope Sergius the first, for beget-
 tynge a wenche with chylde, which he
 (thep sape) by a lytle straunge workynge
 pacysped. In whose retorne, a Synode
 was holden in Englande agaynst the
 Wytapnes or welche men, for not cōfo-
 mpnge their churches to the Romys ob-
 seruacpons, he there requyred to inuepe
 agaynst them. Upon the which mocpon,
 he wrote than two boke, one for the Ca-
 stre celebracpon, and an other in the prap-
 se of virgynnes, to blemyshe the marriage
 of their prestes there, and also to aduau-
 ce their newlpe professed chastyte. For
 that he had also in commaundement of
 Sergius, not withstandynge hys owne
 knowne lecherpe. This Aldelmus neuer
 refused women, but wolde haue them cō-
 mōlpe both at borde and at bedde, to moc-
 ke the deupll with. In the tyme he was
 abbat of Malmesburp, he appoynted oft
 tymes to hys fleshe this martp²dō. As he
 felte any soze moupnges therof, he laped
 by hym naked, the fairest mayde he coude
 get, so lon-

Synode
 bus

ii. boke

Sergi
 us.

The Actes of

lōge tyme as an whole Dauids psalter
was in saynge . And whan hys heate
was past, he sent her home agayne as
good a mayde as he left her. Is not thys
(thynke pou) a stronge argument to proue
that all prestes maye spue chaste? This
tellethe Bedas, Ranulphus, Iohan Capgranc, and
manye other Englishe Autours more.

**Images admytted, with chaste
examples.**

**Egwin
p44**

Images

**Ladye
of wor-
cestre.**

**With
walduz**

About the same tyme, saynt Egwin
ne abbot of Euesham, and bpsyop
of Worcestre (than called wyches)
hearynge tell that labour was made to
the pope, to haue the churken temples re-
plenished with Images, to promote that
markett forwarde, he hped hym apace
to Rome . And there he declared to the
holpe father, the secrete reuelacions and
commaundementes of our ladye that he
had, to sett bp an Image of her to be wor-
shipped at Worcestre, deliuerynge hym
a booke which he had wrytten of the sa-
me apparicions, besydes the lyfe of Al-
delme. The pope than called Constantyn
the first, hearynge this newe wondre
sent hym home agayne with his bul-
les of autorite, commaundinge With-
walde than Archebpyhop of Caunter-
burpe (w; the all hyst) to call a generall
Synode

Synode of all the clerge for confirmacion
 upon of the same, the kynge requyred
 not to be absent that daye. And thys
 was done in the peare of our lord. Dec

synode

and. ix. Thys Withwalde beyng also a
 monke, was the first Englysh man that
 was Archebyschopp of Launterburpe.

709.

Marke pt. Saynt Guthlake an hermyte
 of Kependon, tolde a lerten abbot the sa
 me tyme, that goynge homeward, he
 shuld fynde in a wydwes howse. ii. of
 hys holpe monkes whych had lpen with
 her the nyght afore for easement of their

Guthla
cus.

chastite. Saynt Bartellme hermyte of
 Stafford, stole out of Irelande the kny
 ges daughter there. And as she was af

Bartel
linus.

terwarde traueylng of chylde in a fo
 rest, whyles he was sekynge the mydw
 fe, a wolfe came and deuoured both her
 and her chylde. These storpes hath at lar
 ge Iohan Capgrau in Catalogo sanctorum An
 glie, Guilielmus Malmesburyc et Ranulphus.

§

Englysh monkes become Anti
 christes Apostles.

In those dayes the monkes of Eng
 lande were becomen so myghty
 in superstycouse leryng, that
 they were able to peruert all other chri
 sten regyons, as they ded than in dede.
 Some of them went into Germanye, so
 me into Fraunce, some into Italie and
 Spayne, and became the Popes instru

Monkes
Diplom
sed.

ff. b.

men

The Actes of

mentes of all falsshed, falschponnge hym
 by there a newe kyngedome of all deup-
 lyshnesse to withstande the manifest glo-
 ry of God, and subduynge therunto all
 pryncelpe Powers. Now that are excerp-
 sed in Chronycles and Sayntes Lpues,
 marke for that age what ys writen of
 Columbanus, Colomannus, Totimannus, Vuc-
 nefridus, Vuilibrordus, Vuilibaldus, Vuenebal-
 dus, Burghardus, kilianus, Vuigbertus, Egber-
 tus, Heuualdus the whpght and the blacke,
 Etto, Bertuinus, Eloquius, Lullius, Lebuinus,
 Liuinus, Ioanes, Embertus, Gallus, Gaudus, Ga-
 labaldus, Gregorius, Mezingolus, Sturmio,
 and a great sort more with their women,
 and pe shall se in them practyses won-
 derfull. I wpll geue pe out one here bre-
 uelye for an example, for to moche yt we
 re to write of them all. Wenefridus was
 admytted of Pope Gregorpe the secon-
 de, for the Archebysshop of Magunce a
 great Apostle of all Germanpe, and for
 hys bolde countenaunce was of hym na-
 med Bonifacius. In London was he first
 borne, and professed a blacke Monke at
 Lissancestre (now called Chichestre)
 vnder abbot wolfsorde. After the grea-
 t Synode holden at London by the afo-
 re named Bithwalde, about the peare
 of our Lorde. D L L. and. x. where as
 prestes Marrayge was iudged forni-
 cacion, and the honourynge of Images
 accepto

**The po-
pes apo-
stles.**

**Wene-
fridus.**

**Bonifa-
cius.**

**Syno-
dus.
710.**

accepted for a chrissten relygion. Daniel
 than Bpshopp of Wyndchestre, sent thys Daniel
 wenefride to Rome with hys letters of
 commendacion for hys manfulnesse the
 re thewed. Iohannes Capgrau. et Georgius
Vuicelius in Hagiologo de sanctis
ecclesie.

The great Apostle
 of all Germanye.

The Pope after certen communy-
 carpons, perceyvinge hym in all
 popptes spyt for hys purpose, apostle
 sent hym anon into Germanye with of Ger-
 hys full autorpte (as afore ys percep- manye,
 tyed) to do hys falle seates there, and
 to brynge that styffe necked people un-
 der hys wycked obedyence, whom they
 call the holpe Christen beleue. Ithynke
 fens Christes incarnation was there
 neuer non that more lyuelpe wrought
 the Properties of the other Beaste in
 Sapnt Johans Apocalyps, whiche ro-
 se out of the earthe haupge. ii. hornes
 lyke the lambe, yf ye marke ye welc.
 Apocal. in the. 13. chapter. For he was
 next in autorpte to the Pope, by the Po-
 pes owne witnessse, soche tyme as he ca-
 me with the hpyhe legacys from hys
 owne ryght spde, into all the quarters
 and prouynces of the seyd Germanye.

Alia
 Bestia
 Apo. 13.

The Actes of

**Charac-
ter.**

**Actes
of thys
Beast.**

**To wor-
shipp the
first
Beast.**

An hundred thousande consciences, ded
he seale with the Popes hote Iro, or adu-
lte with hys Romyshe saythe in the lan-
de of Banarpe, besydes that he ded in
Churingia, Bassia, Saronia, Frisslande,
Swethen, Denemarke, and in other re-
gions there more. He helde manye gre-
at counsels, he ordapned bpschoppes, he
buplded monasterpes, he canonysed
Sapntes, he commaunded relpques to
be worshpped, he sent nonnes aboute a
preachpnge contrarpe to the doctryne of
Sapnt Paule, with manye other won-
ders, and all by force of the Popes de-
rees. Of kpnges he made monkes, and
caused emprouers to kysse the Popes fe-
te, Prynces to leade hys byrdell, and due-
kes to holde hys steruppes. Loke in the
Thron peles of Ioannes Nauclerus, Genera-
cione. 25. et. 26. Loke also Vuicelius, Vin-
cencius, Antoninus. Capgrauce, and Vuilibal-
dus in uita Bonifacy, and ye shall fynde all
thys there and a great sorte of wonders
more. For there are they shewed at
large.

**Kpnges deposed, with other im-
pacles.**

**Wilderi-
cus.**

W soche autorpte as he recepued of
pope zachary, he afterward de-
posed kpng Hilderich of Fraunce,
dysheretpnge in hym forever the most
laufull successyon of kpngs Meroneus,
which

whych first receyued the true chryllē sap
the there, as witnesleth Sabellicus, and ad
mpttunge in hys towne pppne with
hys aduouterouse stocke, for recepyng
their false saythe by othe, to reigne the
re ever after for their carnall commody
te. He also assopled all the people from
the othe of allegaunce made afore to the
sayd Hplderick and hys offsprynge, as te
stifyeth Paulus Aemilius, Platina, Naclerus
Tritemius, Ctio Phrisingensis, and other. In
conclusyon, by thys meanes became the
noble kyngedome of Lumbardye the un
lawfull patrymonye of Saynt Peter, and
the myghtye empyre of Rome was won
derfullpe translated from the Grekes to
the Germanes. These were no smail
myracles, yf ye marke them wele. If An
tichrist turned not here the rootes of the
trees hwarde, neuer ded he yt in hys
lyfe. All these thynge wrought thys
Wonsface or wenefride, that the dwel
lers upon earthe shuld worshyp the first
Beast. Apoca. 13. Innumerable multitu
des of peoples brought he to the Popes
saythe in Germanye and in Fraunce, &
in some other places, more by terribble
roaracions than by anye gentyll callyn
ges. For extremelpe ded he handle with
cruell inprysonmentes, one Adelbert a
frenche man, and Claudius Clemens a
Scott, y, lerved mē, for reasonynge with
hym

Pipyn

Kynges
domes
transla
ted.

Antio
christ.

Apo. 13

Adel
bertus.
claudy

The Actes of
hym concerning bowed chastyte, relliquies,
Images, the Popes pynnyace,
Kynge's deposycons, othes breakynge,
errours and soche lyke errours. Like the workes
of Nauclerus, Vuicelius, Bernardus Lutzen-
burg, and Alphonsus de castro.

The Doctryne of Boniface, with sale
of whores.

Doctry-
ne.

Most dampnable was the doctry-
ne of thys Boniface, concer-
nyng the Pope. In a sertē Epp-
istle of hys we fynde thys most execrable
sentence. That in case the seyd Pope we-
re of most fylthye lypynge, and so for-
getfull of hym self and of the whole chri-
stente, that he ledde with hym to hell in-
numerable sowles, yet ought no man to
rebuke hys pll doynge. For he (he sayth)
hath power to iudge all men, and ought
of no man to be iudged agayne. Thys
haue the Canonistes registred in the po-
pes decrees for a perpetuall lawe, and
for a necessarye artycle of Chyristen bele-
ue. Dist. xl. Ca. Si Papa. Yet wrote he at an
other tyme to Pope Zacharye, to se the
manifest abusyons of Rome reformed,
specyallye their mannynges in the nyght
Opē sa after the paganes maner, and their open
le of sellynge of whores in the markett there.
whores. For they were (he sayd) sore impedymen-
tes to hys preachynges. For they that
had seene those reuelynge there, instructed

Can-
onistes.

Rome.

sted moche that saythe. He wrote also to
to kpnge Ethelbalde and oher great mē
in Englande, requyringe them to leaue
the aduouterouse occupenge of nōnes,
least soche a plage fell on thē, as chaſced,
bpō kpnge Colfrede and kpnge Wrede,
for lpe dopnges. And though thys Wo
upface allowed not chyltē matrymonye
in prestes but hated yt, yet after that one
Geraldus a marryed bpshop was slayne
in Thuringia in tyme of the warres the
re, he permittet hys sonne Geilepus to
succeede hym in that offyce. Helinadus mo
nachus, Vincēcius, Antoninus, Capgrau. &c.

Ethel
baldu.Colfre
dus. W
redus.

geraldus

geilepus

The monasterpes of fulda & flozake.

He buylde the great monastery
of fulda in Germanye, in the
peare frō Christes incarnacōn.

fulda.

744.

D.L.L. & xliij. Into the which no womē
myght entre, but onlpe Lieba & Tecla. ij

Englysh nonnes hys best beloues. The
bode of the sepd Lieba, he commaunded

Lieba.

bp hys lpe, of most tēdre loue, to be bu
rped in one graue with hys owne precp
ouse body. So rpte that monaste

Monas

rye within fewe pears after, that yt was
able to spnde the ēprour in hys warres.

sterium

lx. thousande mē. ffor the which the abbot
had alwayes thys prpuplege, to spt bpō

fuldese.

the rpght hande of the sepd emproure at
the hpggh feastes. An other abbepe was

floria

buylde afore that at floziake in fraunce,

rus.

and

The Actes of

651.

To ease
their
vowes.

And not farre from ozlpauce, in the peere of our lord. D. L. li. These .ii. monasteries florizake and fulda with their olde inhabytauntes, wolde I counsell all English readers to marke, as they fall in their wape, for wonders whiche hath comen from thens, as wpll apere after. As custome the holpe fathers had in those dayes, to leade nonnes aboute with they in straunge lades where they went. As we reade of walburga, Hadeloga, Lieba and soche other. I thynke yt was to helpe the to beare their chastite, whose carpage was sumtyme berpe comberouse vnto them, and they founde not than in all contreyes soche plentye of Nondyses as hath bene sens. Sigebertus, Capgranc, Trithemius, Nauckerus, Vuicelius.

Oxforde shurned. And Aluinus monkes.

Oxforde

fridel.
wpe.

A Shamed are not these prestyggonse Pappstes, to utter ytin their storpes and reade yt in their Sapntes legendes, in contempt of their chaulte gouernours, that no knyge maye entre the towne of Oxforde without a mysche fe, bpcause one Algar a Prynce aboute thys age wolde hane had Sapnt fridel wpe to wpe. As though to be a knyge were a farre bpler oz vnworth per of spce, than to be a pplde lyppten Nonne. A blinde bludderpuge Balaampes, with

Englysh bo tarpes.

Without all iudgements godlye. Of
 God onlpy ps the worthy office of a kpng. A kpng
 Prover. 8. where as pour fyltynge Nones, ge.
 were of Antichrist ad the deupll. Capgra-
 re, Fabiane, Polidortus. Aboute the same tpe
 me, was Alcuinus a doctour of Englan. Alcuin
 de, made abbot of Turonia in fraunce. us.
 by the gpyt of Charles the great; which
 on a nyght founde all his monkes dead
 in the doxter, by the soden stroke of God
 for their Sodometrye, one onlpy excepted.
 Odo cluniacensis, Guilhelmus Malmesburye
 Vincencius, Antoninus, Ranulphus, & Capgra Aii
 he post uitam Ythamari. A great matter had tours.
 pt bene in the popes bokes, pf these men
 had had wpues. For thā he cond not haue
 sent them to the deupll so fast, accordyng
 ge to generall commyspō, which he had
 of Sathan hys great mastre, in that by
 earshppp of hys.

Englyshe men ponnyshe at Ro-
 me.

After kpng Ethelwolph hepyng Ethel-
 subdeacon, through wanton occu- wolphs
 ppenge had had a bastarde, by the
 popes dyspensacyō he marryed Osbur-
 ga hys butlers doughter, and had by her
 thō. sonnes, which all succeeded kpnges af-
 ter hym. Guilhelmus Malmesburye, & Ioan-
 nes Harang. As this kpng on a tyme
 chaunced to be at Rome, he se manye En-
 glysh men there wearpnge fetters and
wpues

The Actes of

Penytē
tes at
Rome.

Spt in
the con-
scēces.

The Ro
me shot
te.

Hospitall,

gunes of Iron, as they had bene murthe-
rers or theues. And as he enquired
what the cause shuld be, answere was ma-
de hym, that it was for spirituall offen-
ces done. For those wylpe watchers by
that tyme, had put manye thinges in
practyse, by force of their penytencall
Sylme, made by Theodorus afore. They
myght than make what synnes they wol-
de, and sende vnto Rome whom so ever
pt pleased them, upon the reseruacions
of cases Pontifical and papall, or by rea-
son of the aggrauacions of cireumstaun-
ces of synnes, makynge men beleue they
coude not dyspense with them, whan the
matter was not worth .ij. halle nuttes.
And this was the cause of their grevou-
se correccions than. For redresse of this
the kynge couenaunted than with the
Pope, to geue hym by yere a penye of
euery fyre howse within his lande, as
J nas and Offa had done before hym for
their domynions. He promysed hym al-
so in acquytynge the churches trespites,
to geue hym .iij. L. marke pearle. And
fynally he repaired the Englyshe hospi-
tall there, which had bene decayed by
fyr. Ranulphus. Platyna, Petrus Equilinus, Fa-
bianus & Polidorus.

An Englysh monkes pera-
moure, is a Pope.

The

The monasterpe of fulda in Germa^{fulda}
 ny, was in those dayes moche fre
 quented of Englysh monkes, be-
 cause yt was first buylded of the forseyd
 Archebysshop Boniface, which was an
 Englysh man borne. A yonge wenche
 borne and brought vp in Baguncia the-
 re bye, Gilberta by name, sompnyed one ^{Gilbert}
 of those monkes, that she changed her ap-
 parell, and went awaye with hym lyke
 a wartyng bope or lackepe into straun-
 ge landes, and became in all scences of
 lernynge verpe conynge, and was cal-
 led Englyshe Johan. As yt chaunced
 this monke to dye, she get her vnto Ro-
 me, and became there a common reader ^{A wo-}
 of publique lectours, and was had in so ^{man po}
 che wonderfull estymacpon, that Pope ^{pe.}
 leo the foxt byng dead, she was solēp-
 uelye elected and intronysed Saynt Pe-
 ters byear in the peare of our Lorde. D
 CCC. Liiij. called Johan the, viij, after
 dyuerse writers. By helpe of a Cardinal ⁸¹⁴
 her most samplere chāberlayne, she was
 in concluspon begett with chyld, whan
 she had bene pope almost. ij. peares and
 an halfe. And in a most solempne proces-
 spon to laterane, whan their churche was
 in the most pryde by fall of the emppre &
 subiectpō of christē prynces, & the prelates
 in thet most pōpouse aparell, the dape
 shynynge verp fayne, she was openlye
 B. ij. delye

By the
 hath a
 fall.

The Actes of

An
whoze.

delpuered of childe without mydwyfe
and so dyed. Wherin God declared ma-
nifestlye to the worlde, that their gylt-
tyrpinge church was alongpther an who-
ze, to make good that was written in the
reuelacion of Saynt Johan. Apo. 17. Wh-
he that had seane the countenance of the
prelates than, shuld haue beholden a gre-
at change.

Popes chosen from thens fourth
by their. N.

Popes
chosen
by their
stones

Such that tyme hath popes al-
wayes bene chosen, as stoned hor-
se are in a colte feyer, by their
doutpe dymperpes, that they can nomo-
re be deceyued that waye. For at the so-
lemne stallinge of them, the last deacon
Cardynall doth groupe them breechelesse,
at an hole made in the seate for that ghos-
tlye purpose, and than cryeth yt out befo-
re all the multytude, that he hath ware
suffeyment to proue hym no woman. Mo-
re ouer the strete where she was delpu-
red, hath ever sens bene shurned in all ge-
nerall processions, for feare of yll hap-
pes. As ys of women a ferten byrde in
a Scottyshe Ile called Leuissa, where as
yf but one woman shuld passe ouer (they
saye) there are no salmons seane in that
rpuer, all the peare after. Hector Boethius
in Scotici regni descriptione. For the hy sto-
rye afore rehersed of this woman Pope,
was

An exā-
ple.

Englysh botarpes.

71

was pt partipe mp despte that pe shuld
marke that monasterpe of fulda. for she
was one chalt frute of our Englyshe cler
gpe, pssupnge from thens, pe maie chas
ce after this yet to heare of more. Sothe
an enemye to prestes marriage was not
in hys tyme, as was that Boniface,
which was therof the first buylder. for
euerpe where ded he, in all his generall
Synodes, condempne pt for aduouterpe
bp the popes canon lawes, for the scrip
turs wolde not ferue hym. The tpe of
this female pope sheweth more at large,
Iacobus Bergomasin li. De claris mulieribus,
Platina, Sabellicus, Martinus Carfulanus, Vola
teranus, Nauclerus, Mantuanus, Iohannes Stel
la, Ioannes textor, & Robertus Barnes in uitis
Romanorum Pontificum.

Fulda

Matri
monpe
cōdemp
ned.

Carfulan

Holpe water, with a boke agaynst
marriage.

In the yeare of our Lord. **DCCC.**
LIIII. as a setten dayeupll at
the forsaide Maguncia was hunted
of the prestes with processyon and holpe
water, for dpuerlye verpunge the cytie,
he hpd hym selfe for feare (thep sape) be
dre one of the prestes copes, saynge. We
myght wele be bolde there, consyderyn
ge he had bp hym the fleshye occupen
ge of the generall proctours daughter
there. This relygpouse example of holpe
shurche sheweth *Sigebertus, Vincencius, An*

858

A prest.

G. iij.

ionius,

The Actes of

Holpe
water.

875

Gabriel,
el,

A booke
of xij.
chap-
ters,

Diuer-
se Ga-
briels.

toninus, Naucerus, and Masscus. Werin af-
sprme they their holpe water to be of mo-
re strength, than epyther their presthode
oz pet their eaten maker, and moze able to
dispye awaye the deupll. In the peare of
our Lorde, DCCC. lxxv. was the Em-
prour Ludouicus the seconde tormented
in purgatorie (sape they) onlpe for that
he wolde not regarde the admonishmen-
tes of Gabriel the Archangell agaynst
prestes marpage, called there of the the
herespe of Nicolaitanes. Marke these pac-
kages. The relygpouse fathers had
than made a booke of their relygpouse fac-
tes ad practyses, comprehendynge .xii.
chapters, to put downe matrymonpe and
lett by Sodome and Gomor in their spi-
rituall generacyō. Which they had sent
vnto the seyd Emprour by one Emar-
chus. Sigebertus, Vincencius, Antoninus, &
alij. Forre holpe was this Gabriel to
hym which appered vnto Zacharie the
prest in the tyme of hys sacryfice. For
that Gabriel both allowed and commen-
ded his marpage. This Gabriel condēp-
neth yt vtterlye. Of soche Sapnt Paule
warned the Corinthyans to be ware, tel-
lynge them that Sathan wolde resemble
the Angell of lpyght. 2. Cor. ii,

Other chaste myracles of that
age.

Sapnt

Synt Odulphe a prest aboute the same tyme gopngeto hys masse, was sodenlye taken bp ad carryed ouer the see to Trer in Germa ny to do that office there upon Eastre dape, bprause Saynt Frederick the Archybshop there had lpen the nyght afore with an holpe nome which was hys owne naturall spltre, to helpe forwarde the lawe. Deut. 27. The bones of this Odulphe were first burped at London, ad than from thens translated to Euesham abbepe in the west contrepe. Saynt Clarus of Dichestre, iadgynge marpage spne and wychednesse by the doctrynes that than were taught, in dyspyght of the Chyssen perswaspons of hys frondes, made hymself first a prest and after a monke, so fleyng into Normandye. Where at the last he was slayne by procurement of a woman. These .ii. hystories sheweth Iohan Capgrawe, & their church legendarpe. As the Danes ouer wet this lade, their comynon custome was to haue a do with Nonnes where they folde them, for lacke of their owne wyues. Till at the last they came to a nondre (Coldpyngham some saye) where all the good splters had cut of their owne noses & their ouer lppes to disfigure them selues, & so to escape the daunger, ye may beleue yt and ye will. In those dapes kynge

Odulphus,

f

Clarus

The Danes

Coldpyngham.

The Actes of

**Ethel-
Rang a
monke
marped**

**Ampra-
de.**

Elpe.

**Brithgi-
na.**

**Wilthil-
da.**

Capgrane in uita Etheldrede. Ethelstanus a monke, at one tyme takynge presthode with Dunstane and Ethelwolde, within a whyle after left all hys orders and toke hym to a wyfe. Wherfor the propheted of hym that hys ende shulde be miserable. And bycause thep wolde speere no false Prophetes, thep inchaunted hym, charmed hym, and changed hym in to an ele, and so he swum in the water euer after with a great sort more of hys companie. Wherupon (thep saie) that monasterpe and towne hath euer sens bene called Elpe. *Guilhelmus Malmesburie et Ioannes Capgrane.* A yonge infante called Brithgina, beynge nomore than one daie olde, professed Elphegus into the monasterpe of Wylton aboute the same tyme. So ded he also an other called Wilthilda, into the nondrepe of Wynchestre, so sone as she was weaned from sucke. Whom afterwarde kynge Edgare clapped in marriage, but she was to fampaper with Ethelwolde a monke and a bysshop, to graunt therunto. Whan he came to the howse where she was afterwarde abbasse, there was no small fyllynge in of cuppes. *Ioannes Capgrane.*

**Miracles and wonders
wrought.**

Whan

Uthan Wdo the Bpshopp of Salysburpe as elected Archebshopp of Caunterburpe in the peare of our lorde. **DCCC. and. xvi.** he wolde in no case be consecrated, tll he was by the abbot of floriake professed a monke. Partlye bycause all hys predecessours in that seate to the nombre of. **xxi.** had bene monkes, and partlye for that the prestes in those dayes were in hate of the people for their marpage at the monkes suggestpons. And after he had receyued hys palle with Antichristes autozpte from Rome, he waxed so frantpck vpon the knynges concubynes, that some of them he sealed in the faces with hote burnynge Irons most shamefullpe, and some of them he bannyshed into Irelande for euer, but vnto hys owne store he was gentill ynough. For most hapnouse herespe helde he than the chzisten marpage of prestes, and made synodall constytucpons agaynst yt, to enryche the mokes throughe that craftpe colour with their great posselsspons. Hys neyue Oswalde founde he to scole at florpake the wellspynge of Necromanpe, to lerne there all craftpe scynces. In hys tyme was a stryfe amonge the clergpe at Caunterburpe, for Chzisten fleshe and bloode in the Sacramente, the prestes most earnestly at

Wdo.
 946.
 fluziacus.

the knynges concubines

Constytucpos.

Oswalde.
 floriacus.

synnyn

The Actes of

**The sa-
cramēt.**

**Mpra-
cles.**

**Dun-
stanus
magus.**

muspck

springe pt to remayne still breade
an onlpe fpgure of Chyistes bodpe, and
the monkes to be Chyistes ellencpall bo-
dpe, pea Chyist hymselfe. But whā scrip-
turs fapled ones vpon the monkes spde
they were dyuen to false mpracles o-
plapne experpmentes of sorcerpe. For
Do by a cast of legerdemayne, shew-
vnto the people a broken host bledpnge,
as a popishe prest called sir Nicolas Ger-
ues ded a.ij. years ago in Surrepe, by
pypckpunge hys spngar with a pynne.

**Monkerpe augmented by Dun-
stane.**

Synt Dunstane here in Engla-
de bepunge taught of Irshe mā-
kes at Glasterburpe, was fo-
unde herpe conynge in wāton muspck,
in sorcerpe, and in Image makpunge out
of all maner metalls, stone, and kyndes
of wode. By these and soche lyke occup-
enges, he fownde the meanes to augmēt
and curpche the monasterpes of mōkes
and nonnes everpe where whithin Eng-
lande, not withstandpunge he had oft ty-
mes moche a doo with deupls and with
women. Yet had he at length these pyp-
npleges than above all other spirptuall
doers. He wanne by hys muspck and fap-
re speche, the good fauer of dpuerle wo-
men, pea, of some whiche had bene the
kynge's cōcubynes, as Alfegne, wilfrith
and

and soche other, though he afore had put
 them to papnes. By hys sozcerpes, he sozcerpe
 images made the knyges fyt for hys
 hostile purpose, as wpll apere hereaf-
 ter, specyally by knyge Edmonde that
 was Ethelstanes brother, whom by hys
 netromancpe he brought to the popnie,
 mypyspblpe to haue bene towe in pe-
 res. What he gote by hys Image makynge, the scripture sheweth playne, whiche
 curseth both the hande and the instru-
 ment of the Image maker. Sapi. 14. and
 Deutro. 27. Thys storpe declareth moze
 at large Osbertus monachus in uita Dunsta-
 ni, Vincencius. li. 24. Ca. 74 Antoninus par. 2.
 li. 16. Ca. 6. Marianus Sccus, Guilhelmus Mal-
 mesburiensis, Ranulphus Cestrensis li. 6. Cap.
 10. Volateranus, Bergomas, Nauclerus, Iohan
 Capgrau, Iohan hardynge Vylylliam Caxton,
 Iohan Lydgate, and Robert Fabyane.

Carupa
ge.

autours

The relyggouse Occuppence of Dunstane.

AS Dunstane in the howse of a wop-
 dowe was fashponnge a prestes
 stoole, hys harpe hangnge vpon
 the wall without towehpnge sounde
 the note of Gaudent in celis. Wherupon
 the wenches astopued, went out of the
 howse with the wopdowe & all her hows-
 holde, proclampnge yt a brode, that he
 had moche moze lernynge thā was good.
 For thys & soche lyke feates, lerten men
 tolde

A casse
or feate.

The Actes of

**Ethel-
stanus.**

**Athel-
mus.**

**Elphe-
gus.**

**a mōkes
cowle.**

**Hppo-
cryptes.**

tolde kunge Ethelstane, that he was ge-
nen to pll scence, and wrought manpe
thpuges by the deuill, wherupon he put
hym clerke than out of serupce. For he
had bene afore comptted but o that kunge
by Athelmus hys vncl (I woll not
sape hys father) than Arch: bpschopp of
Lansterburpe, to worke feates to hys
mynde for that spirytual generacon.
From thens went he to Elphegus an o-
ther kpsmā of hys, at that tyme bpschop
of Wyrccheltre, whych put vpon hym a
monkes aparell, that he myght therbye
auoyde both the fyre of concupscence &
the fyre of hell. I thynke fewe wple mē
woll beleue thys physyck to be true, as
that a mōkes cowle were able to restrap
ne those.ij. heates. Rather shuld yt seme
to procure them, els had we neuer had so
manpe lecherouse luskas and prodgg-
ouse Sedomptes amonge them as we
reade of. Saynt Paule admonysheð Ty-
mothe, that soche Hppoerptes shuld folo
we in the chursten congregacon as ha-
uynge a shyne of Godlye lypunge, shuld
bitterlye denye the power therof. The-
se (he sayd) shulde renue from howse
to howse (as thys Dunstane ded) and
bryuge into bondage women loadē with
spune. 2. Timo. 3.

Dunstane by sorcerpe

terrp-

Englysh booke
terryfeth kynge Ed-
monde.

38

After to retorne agayne to kyn-
ge Edmonde, whiche succeeded
hys brother Ethelstane. Com-
plantes were made also unto hym of
thys Dunstane, by manye noble men,
for hys prodigge pouse feates. Whereupon
he toke soche dyspleasure with hym, that
not onely he depriued hym of offices
(whiche he had there) but also utterly
banyshe hym the court. The thirde
daye after, as yt chaunced the kynge in
a parke to ryde on huntynge, and to solo-
we hys game amonge rocks & bushes,
he sodenlye happened into a most parr-
lous place, where as he neyther coude
go forewarde nor yet turne backe agay-
ne. The harte whiche he folowed was
before hys face torne in small peces, so
were the houndes most terryflye to be-
holde, nothynge there perceyued that
shuld do yt. The kynge so sore labou-
red to retorne with hys horse, that he
brake both byrdell and steruppes, and
yet coude in no wyse preuayle, nor yet
lyght from hys backe. Than called he
Dunstane to remembraunce, and (he be-
yng absent) before God there axed hym
forgeuenesse. So were both the beast and
houndes restored agayne unto hym safe
& sounde, hys byrdell and steruppes hole.

Edmon-
dus rex

Dunsta-
nes des-
upl
worketh

homely
Playe.

tyme 3
trowe.

The Actes of

**Glaste.
burpe.**

I thynke thys playe sumwhat passed co-
urse legerdemayne. After that was Dis-
tane the hygh Stewarde of hys howse, &
had ouer all the realme a iurisdiccion.
Of Glastenburpe was he put in perpe-
tuall possessyon, to make therof what he
wolde. And so became yt first of all
Saynt Benettes patrymonye. Antedicti
Autores. Lete all the Popes arayne stande
by here, and allowe thys sylle for a im-
p-
racle, as they haue done hitherto in hys
legende, yet do not I doubt to proue yt
agaynst them all, abhomytable knaue-
rye by the scripturs.

The bereth kynge Edwync, re-
taryng hys concubyn.

**Edwi-
nus.
alfgina**

AS kynge Edwync vpon the dape
of hys coronacion occupied Alf-
gina hys concubyn, haung the
non other wyfe, Dunstane beyng at
that tyme but a moke and abbot of Gla-
stenburpe, plucked them both by violentye
from the bedde, and brought them befo-
re the Archebyschopp Ddo, thzettingn-
ge the woman suspensyon, ye maye call
yt hangynge yt ye wpll. For the whiche
the kynge after that exyled the seyd Dis-
tane into Flanders, & wrought the mon-
kes maner other dyspleasurs, yll they
founde the meanes to depose hym, by the
bertu of eare confessyon. Volaterranus. li. 3.
Geographie, Osbertus, Vincencius, Antoninus,

**Ddo rā
tuacien
sis,**

**Confel
lion.**

Gnil

Guithelmus Ranulphus & Ioannes Capgrau-
ue. Yet in the conclusyon (they sape) he
delpuered Kynge Edwynes soule, af-
ter he was dead, from hell (I praye God
he kyled hym not afore) and vanguard-
ed all the deuyls there by vertu of a Re-
quiem masse, so bypnyngge hym into
their purgatorie. This was (I trowe)
no badde ware, As a ferten noble womā
called Alfgina (the Kynge's former con-
rubine I feare me) possessyngge great sub-
staunce, had ones comuned with Dun-
stane, she so delyghed in hys fapre wor-
des (for hys aduantage) that she wolde
neuer after from hym, but dwell with
hym till for terme of lyfe. She left her
owne howse and buylded her an habyta-
ryon by the churche, loupnglye interap-
pyngge men of holpe orders. In conclusy-
on whan she departed the worlde, she
left her great coffers and treasure bags
ges with Dunstane to dyspose for her sou-
le (she had hearde of Kynge Edwyne)
with the which he after that buylded fy-
ue monasterpes. Ioan. Cap. in Cat. sac. An.

Masse
of requi-
em.

alfgina
loueth.

Strōge
loue.

Dunstane kepeth the Kynge's of
Englande vndre.

Dunstane was exceedyngly belo-
ued with Ladina Kynge Elize-
des mother (these are the playne
wordes, of the hystory) he loued her ex-
ceedynglye agayne. And whā he ones be-

Ladi-
na lo-
ueth.

same

The Actes of

came the kynges correctour ad maistre,
 pea, rather hys kyng & Emprour (sayth
 the text) by her meanes he was elected
 bps hop of Wyndchestre after the decease
 of Elphegus. But he enioyed yt not by
 reason of his tyrannye agaynst kyng
 Edw. Edw. that succeeded hym. Whose con-
 cubyns he caused the Archebys hop W-
 do (as is sayd afore) to seale in the face
 with hote Irons and to banyshe the, spe-
 ciallpe one he sore blemyshe and sent in
 to Irelāde. And whā Dunstane was for
 this presumptuous pageant expellēd, the
 monkes caused the commons to ryle a-
 gaynst hym, from the water of Humber
 to the flood of Thamys, and so to depose
 hym. Ioannes Capgrau in uitis Dunstani &
 Odonis, Neuer were the concubyns of
 David & Salomon thus ordered of Sa-
 muel & Achimelech, Abiathar & Sadoch,
 the Bys hoppers of that age. In a lertē by
 spō recepued Dunstane. iij. swerdes (they
 saye) of iij. Apostles, Peter, Paule & An-
 drewe, with the admynistracō of. iij. bps
 hoptriches in Englāde, Worcestre, Lon-
 don, & Caüterburpe, to kepe the kynges
 vndre, & to bynge monkes into the plētū-
 ous possessōs of the cathedrall churches
 the prestes with their wyues and childre
 by vpolēce expelled. Of hī also the afore-
 sayd Wdo thus prophced at hys conse-
 cracō. This will be a most myghty cap-
 tayne (come downe knaues come downe)

Edw.
 nus rex

The co-
 mēa rpe-
 se.

ij. swer-
 des.

Martyr
 ed pre-
 ses.

Shaleaunt warppour agaynst the world
lye pynces. Vincencius, Antoninus, Capgra-
ue. Thus grewe the hungry leane locu-
stes into most sturdye wylde hozles with
lyons heades. Apoca. 9. neyenge after me
nys wyles Hier. 5.

Apoc. 9
Hier. 5

What rule was at Rome in those dayes

To fatche thys matter where a-
boute we go, from the verpe wel
sprynge or first orygyuall, as the
frute from the tree and the tree from the
roote, we wyl sumwhat shewe what
chaunce was at Rome in those dayes.
In the yere of our lord. **DCCCCLXX.**

Rome
chaunce
907.

DCCCCLXX. was one Sergius a man without all
vertu and lernynge made Pope, and be-
came the thirde of that name. Thys Ser-
gius kepte a ponge whose in the tyme of
hys holpe papacye called Marozia, & had
by her a bastarde, which was pope lōge
after hym, called Joā the. xi. and reigned
in all splithynesse more thā. vij. yers. So
me wryters holde that he begate of her
Johā the. x. also, but the cōtrarpe of that
shall apere hereafter. Thys splithy tprant
caused pope formosus (whom hys prede-
cessour Steuē had afore dysgraded & bu-
ryed amonge the profane laye multitu-
de) to be taken up agayne, decked lyke a
pope, sett in a chaire, to be bpreaded, and
hys. iij. fynghers cutt of, hys carhas so to
be throwne into the ragynge flood of Ty-
ber. Se yf there were euer any tprannye

Sergius
marozia

formosus

Tpran-
nye.

The Actes of

spke vnto the tyrannye of these spirituall
Antichristes, thus cruellpe handelynge,
a man that ys dead. This sheweth more
at large, Liuthprandus Ticinensis li. 2. Capi.
13. ac li. 3 Cap. 12. rerum Europicarum. Blon-
dus Flavius, Baptista Platina, Ioannes Stella, Ab-
bas Vrspergensis, Ptolomeus Lucensis, Vincen-
cius, Antoninus, Bergomas & alij.

autours

The chastite of holpe church there.

Theo-
ra cum
filiabus

Theodora a most execrable whore,
and aduouterouse mother to the
forsayd Marozia ad theodora the
pongar (both bushamfast whores also)
so burned in concupiscens of the bewipe
of one Johan Bauennas a priest, than set
in masslage to the pope by Peter the Ar-
chebysshop of Bauenna, that she not onlp
moued hym, but also compelled hym to
lye with her, ad so become her peramou-
re dere. This whore for hys lecher-
rouse occupenge of her, made him
first Bysshop of Bononpe, than Arche-
bysshop of hys owne natpue cptye Bauē-
na, and fynallye Saynt Peters bycar in
Rome, called Johan the. x. pope of that
name, that she myght at all tynes haue
hys companie nigher home. This was
done in the peare of our Lorde. **DCCC**
L. and. xv. and he gouerned the papacye
there. xij. years and more. Liuthprandus
Ticinensis li. 2. Cap. 13. rerum per Europam
gestarum. It is easpe to se by this open ex-
perimēt

Joānes
Bauens
nas,

Joan
the. x

periment, that she and her.ii. daughters
myght do moche in the holpe college of
cardynalles. He that iudgeth not that whores
churche to be whozyshe, which was so de rule all
pelpes vndre the rule of whores, that they
at their pleasure myght appoynt ther vnto
to what head rulers they wolde, hath litle
good iudgement in hym, I. hynke.

A popes bastardeys made pope

Guido the marques of Thuscia, at
the lattre marryed Pope Sergi-
us whose Marozia. Which wyl-
lynge to preferre vnto Saynt Peters se-
ate, the bastarde whom she had by the
sepd Pope, caused hym to enpryson her
mothers dere peramoure Johan the.x.
and to stoppe by hys breathe with a ppl-
lowe. Immedyately after, which was the
yeare of our Lorde. **DCCC. lxxix.** 929
was he constytute pope, and called Johā Joē. xi
the xi. but the same self yeare he was de-
posed agayne. Wherupon she clerly left
all spirytual occupenge, and in displea-
sure of the prelates, marryed her self sone
after her husbandes deathe to one hugh Hugo
the knyght of Italpe, which was her o-
ther husbandes brother by the mothers
syde, and made hym the monarke of Ro-
me to recouer agayne this lost dignyte
for her bastarde. Thus shewed she her
self to be a playne Herodias, besydes her
other husshamefast whoresomes in the

Guido
Marozia

Hugo
rex Ita-
lie.

The Actes of

Leo et
Stepha
nus.

writers
decep
ued.

spiritualte. Liuthprandus li. 3. Ca. 12. Pope
Leo the. vi. which folowed next, helde the
papacy not. iij. quarters of a peare. And
after hym Steuē. the. viij. lpttle more thā
ij. pears. They mpyht not longe tarrpe
here, but had a cast of some physpke to
sende thē wele hens, that they mpyht ge
ue place to the rpyght herye. For next thē
he succeded agayne, & contynued almost.
v. pears after. All that hath written sens
plapnaes tyme, haue bene fowle decey
ued with hym, concernynge thys Johan
the. xi. some of them takynge one Johan
for an other, & some. ij. for one, for wante
of the afore sayde worke of Liuthprandus,
which wrote about the same verpe tyme.

¶ Three whores made Goddeses for
whoredome.

930

in. who
res.

Hugo
ter.

At Rome were. iij. whores of na
me notable, aboute the peare of
our lorde. DCCC. and. xxx. cal
led Bezola, Roza, and Stephana. Which
in all podyppouse lecherpe had bene
brought vp there amonge the relygpou
se Cardynalles, Bpshoppes, monkes ad
prestes, from their verpe pouth. As the
se whores came ones to the occuppunge
of Kynge hugh, he euer after abhorred
hys other wyfe Berta, a ladpe most fay
re and bewtfull. And for their counpy
ge seates in that bawdpe occuparpon, he
gaue

gane them euer after the names of.iii. Goddeses. He called Bezola Venus, Ro Godde za Juno, and Stephana Semele. Of the- ses for se harlottes one made Boso her baltar. Whore de byshopp of Placentia, the other made dom. Theobaldus her mpsbegetten the arches deacon of Mplapne, and the thirde was not all behynde with her fplthpe frute also. Liuthprandus Ticinēsis li.3. Ca.6. That bowe of chastite (I trowe) ps sumwhat worth, whan pt hath soche feates in baw Spiri- dpe bptcherpe, as all the worlde bespdes tuall ps ignoraunt of. It were great ppytie but chastite pt were so hyghly aduanced, and mayn- tepned by pynceipe polptyque lawes, thep becommynge seruauntes therunto by makynge lawes for the vpholdynge therof.

A most hygh exāple of holpe chur- ches chastite.

Albericus the sonne of Marozia by Alberi- her first husbāde Albert, beyng cus.

Marques of Vetruria and kynge of Italpe, compelled the Romanes by subiectes, partle by great rewardes, & partle by stronge threttenynges, to ad- mptt his sonne Octauiane to the papa- rpe, which was geuen to all rpot and by se from his very infancpe. Notwithstan- dinge for his pleasure they agreed ther- unto, in the year of our lord. **DCCC** 956

Octavi- anus.

and. lvi. and named hym Johan the. xii. Joan. xii

v.iii.

Thys

The Actes of

Syno
dus Ro
me,

rainera

Stepha
na

Anna

Rome
sacrif
ce,

Thys holpe successour of Peter and hys
car of Christ (as they call popes) was ac
cused of hys Cardynalles and Bpshoppes
vnto the Emprour Vtho in the ge
uerall Synode at Rome, that he wolde
sape no scrupce, he massed without conse
cracpon, he gaue holpe orders in hys sta
ble, he made bopes Bpshoppes for mo
nepe, he wolde neuer blesse hymself, he
forced not to be periured, and made the
holpe palace of Laterneuse a verpe ste
wes. For he kepte therin Rapnerathe wy
fe of hys that was knyght for hys owne
bodpe, and gaue her great possellpons,
with benefices, goldē chalpres, and crose
ses. He helde also Stephana and her sp
stre (which had bene hys fathers concuby
ne) and had by her a bastarde not longe
afore. He occupied at hys pleasure Ana
na a freshe wydowe, her doughter also
and doughters doughter. He spared nei
ther hysgh nor lowe, olde nor yonge, poore
nor ryche, fapre nor foule (they sayd)
so that no women durst come vnto Rome
on pylgrymage in hys tyme. Neyther
reuerenced he anye place, but wolde do
pt euerpe where, sea, vpon their verpe
aulters. He wolde hawke, hunte, daun
ce,, leape, dyce, sweare, spght, rpot,
ronne, strape abroad in the nyght
breakpge vypp dores and wyndowes,
and burne manpe menys howses.

Dus

One of hys Cardynalles he gelded, he
 put out an others eyes whiche had bene
 hys godfather. Of some he borowed an
 hande, of some a tunge, a spnger, a nose,
 an eare. In hys dyce playnge wolde he
 call upon all spretes, and dypne to the
 deupll for loue. Thus was he in the ende
 deposed, & all hys dere dyamōdes sett hā
 des vnto yt (for they ruled all) and caused
 the Romaynes to sett hym in agayne.

he
 myght
 be chaſt

Their
 spirytus
 all fa-
 ther.

Dunstanes autoryte agaynst mar-
 rped prestes.

The papacy helde thys Johā the.
 xij. for the space of .ix. yeres. iij.
 monthes, and .v. dayes, and was
 spke of the deupll (they sape) as he was
 spenge in bedde with a maunys wyfe,
 so dyed within .viij. dayes after without
 howsell or shryft, they sape. All thys wri-
 teth of hym the foresepd Liuthprandus li.
 6. Ca. 6. and so fourth. v. chapters more to
 the ende almoste of hys boke, whiche at
 the same selfe tyme dwelt at Ticina in Ita-
 lye. Thys ys he of whome the byworde
 rple, As myrre as Pope Johan. Vnto
 thys holpe byear of Sathan & successour
 of Symon Magus, went Dunstane out
 of Englande in the yere of our lord.
 MCCC. and .ix. to be cōspyned arche
 byshop of Caunterburpe. And therere
 repued therewith for a great summe of
 moneye, autoryte & power of the Beast.

Joā. xij.

Liuth-
 prandus.

Bywor-
 de,

960.
 Dunsta

aus.

The Actes of

the first
compul
sion.

founda
cion of
chastite

The de
uils co
mmissio
ner.

At these

Apoca. 13. utterlye to dissolue prestes ma
rriage, that hys monkes by that meanes,
myght possesse the cathedrall churches of
Englande, as within a whyle after they
ded. Thys Dunstane (as witnesseth Iohā
Capgrauē) was the first that in thys real
me compelled men and women to bowe
chastite and to kepe claustrale obedien
ce, agaynst the fre doctryne of Sapient
Paule. 1 Cor. 7. et Gala. 5. Forbyddynge
marriage instituted of God, whiche ys
the verie doctryne of deuyls. 1. Timoth. 4
Thys ys the worthye origynall and first
foundacion of monkes and prestes pro
fessed chastite in Englande. Marke yt
with the sequele, and tell me hereafter,
whether yt be of the deuyl or nape.

Dunstane executeth hys deuyls
commissiō.

Thys craftye merchaunte Dunsta
ne, as he was returned agayne
into Englāde, by autorite of this
most execrable monstre and wicked An
tichrist, gaue a straght commaundemēt
that prestes out of hāde shuld put awaye
their lawfull wyues (whō that bēt con
fessed hypocryte called the vessels of
fornycacion) els wolde he (he sayd) ac
cordinge to hys commissiō, put them
both from benefyce and lypynge. And
where as he percepued the benefytes
most welthye, there was he most greedy
vpon

Upon them, and shewed most violence &
tyranny. For when the hygh deanes of A tpra
cathedral churches, masters of colleges, un-
prebendes, persones, and byrars wolde
not at so beastly a commaundement, lea-
ue their wyues and chyldren so desolate
without all naturall ordre, he gotte vnto
hym the great power of kynge Edgare, kynge
to assyst that cruell commysyon of hys, Edgare
procured for moueue of the former An-
tichrist of Rome, and by force therof in
manye places most tyrannously expel-
led them. Ioanes Capgraue in Catalogo sanc-
torum Anglie. Reade all the Wyble and
Chronicles ouer, of Nemroth, Pharao,
Antiochus, Nero, Decius, Traianus,
with other lyke, and I thynke, ye shall Tyran-
not fynde a more tyrannouse example. npe spi-
No, not in cruell Herode hys selfe. For rptuall.
though he slew the innocent babes, yet
dempnyshed he not the lypynge of the
fathers and mothers, but thys tyraunt
toke all with hym. If he had sought a
Godlye reformatyon where marriage
was abused, yt had bene sumwhat com-
mendable. But hys huntynge was to
destrope yt all together, as an horryble
wyce in prestes, and in place therof to
sette up Sodome and Gomor by a sort
of hyppocryte monkes, so changynge all
godlye ordre.

Marpa
ge con-
dempned.

¶ Elyn-

The Actes of
Kynge Edgare ys brought vnder
ther by.

facies
ecclesia-
rum.

Heret-
ics and
theues.

Wilfrith

Penañ-
ce.

Thus bycame the face, first of the
Wintonpshe and than of the En-
glish church soze changed, ble-
myshed, and by whorpshe commysions
frothe whorpshe byshoppes of the who-
rpshe Synagoge of Rome, was made all
togpther whorpshe. Proue me herin a ly-
er and an heretpke yf ye can, for I wyl,
by the helpe of God, stāde by that I wri-
te here to the ende of my lyfe. If ye can
not (I speake onlpe to yow pappstprall
byshoppes and prestes) graunt yow sel-
ues to be the most theues, heretpkes, and
seducers of the people, that euer yet reig-
ned vpon the earth, for mayntenyng
for holpnesse so deuplysh a knaue. Im-
medpatlye after thys he fell a soze chaun-
ce, as God wolde. Kynge Edgare which
was euer a great whore mastre and a ty-
raunte (as the Chronycles report hym)
had a do with a ponge mayde called wil-
frith, brought by in the nondre of wyl-
ton (parauenture to their vse) wherupon
by force of the former commysion, he
was condempned of Dunstane to. viij.
years penaunce, and myght in no wyse
be dyspensed with, tll he had buylded
for their commodyte the great nondre
of Shaftesburpe with. xii. other monaste-
ryes besydes. Spereallye tll he had
fullpe

fullpe graunted to the bitter condempna
 cpon of prestes marpage throug out all
 hys realme, and for me lpe prompted to
 put the monkes in their rowmes in the
 great cathedrall churches, writpge to
 the pope for the same. For as witnesseth
 both Vuyllyam of Malmesburge, Ranulph of
 Chestre, Guido de columna, and Robert faby-
 ane, he was not crowned tll the .xii. pea-
 re of hys reigne.

An app
 the slave

Dunstane falsponeth the kyng
 to hys purpose.

In the ende, thys adnourpe of
 the kyng made great lpe for the
 purpose. For whan yt was ones
 open lpe knowne, Dunstane with hys
 Bulle went by and by vnto hym, and by
 force therof denounced hym accursed.
 The kyng of gentplnesse, as he was co-
 mpyng towards hym, arose out of hys
 regall seate to take hym by the hande ad
 geue hym place. The bystorp saph, that
 he than dysdained to geue hym hys han-
 de. And lo kyng vpon hym with bende
 browes and most spyghtfull countenaun-
 ce, he sayd thus vnto hym. Thu that hast
 not feared to corrupte a byrgne made
 handfast to Christ, presumest to toweche
 (a knaue) the consecrate handes of a by-
 shopp? Thu hast despyled the spowse of
 thy maker (a monkes wanton) and thou
 hast by flatterpge scrupce, to pacifye

The be-
 altes an
 torpte.

A prou-
 de kna-
 ue.

The Actes of

No kyn No, speake not of yt. Hys frpnde wptl
ge but a not I be, (D colour of dysymulacpon)
sole,

**A wpt.
lesse Be
alt.**

(a these) the frpnde of the bypdegrome?
which hath Christ to enemye. Thys sayd
he, to make hym beleue that she was a
professed nonne. But the craftye knaue
sped falselye, and so mocked hys kynge
to make of hym a verbe dyslarde sole. For
the Chronicles all agre in a maner that
she was no nonne but a wenche sojourn-
ant in the noundre. Thus whan he foun-
de hym wele fauerdye submytted and
wele brought bndre, he put hym to hys
penaunce ad depayued hym of hys crow-
ne for the terme therof, as afore ys sprec-
ped. Vincencius, Antoninus, Guilhelmus Mal-
mesburye, Ranulphus Cestrensis, Guido de col-
lumna, et Ioannes Capgrauc.

The wyles of the serpent prenaule.

**Practy
se.**

Craft.

Thys craftye pageaunt was play-
ed of Dunstane, to put all other
inferpoure subiectes the more in
feare to dysobeye the popes splihye com-
myssyon. For whan the kynge was ones
brought bndre (as they are not ashamed
to write it) who durst hyll the agaynst?
For Wylliam of Malmesburye sayth, and
Ranulphus allegeth the same, li 6. Ca. 10.
of hys Polichronicon. That by thys mea-
nes he alwaged the grudge of the great
mē, the murmoure of the commons, and
the

the malpce of the prestes. **W**holpe ser-
pentes, I trowe the deupll of hell hys
selfe can not go beyonde powe in subtylte
and craft for pour beastlye generacon.
Whan thys byctorye was ones gotten,
than went the prestes oute by heapes. **P**restes
from the cathedrall churches and colle- go out,
ges with their wyues and chyl dren, and
the monkes came in as fast with all pro-
dygouse lecherie, but all their seates
were done in the darke. **T**han was yt
blowne abroad (as all soche knauperes
must haue a pretended coloure) that pre- a coloure
stes lyued wantonlye and wolde not ser-
ue God, with soch lyke. **B**ut they coude
not in those dayes accuse them so large-
lye of occuppunge other mennys wyues,
nor yet of abhomyable sodomietye, as
they haue bene knowne of sens that con-
strayned splithynesse.

Dunstane cheselfe loued the fru-
tes of aduoutre.

I **W**han Capgrawe, Wyntent, and
Antonyne reporteth in their wri-
tynges, that thys aduouterouse
chylde was **E**dwarde, surnamed the **E**dwar-
martr (whom Dunstane toke for hys de,
owne (as parauenture he had iust cause)
or els for that he was hys godfather.
Not withstandynge dyuerse other au-
tours hold that **E**ditha was that chylde. **E**ditha,
But

The Actes of

**All
saintes**

**The mo
ther.**

**Dunsta
ne.**

Editha.

**Great
love she
wed.**

But what matter maketh yt whiche of
them yt was, whan all they are allowed
now for canonysed Sayntes in the po-
pes whorpshe church. Yea, the whoze-
monger, the whoze, the whorpshe bastar-
de and all, to sett whorpsheflesse forewar-
de and make yt apere holpe, where mar-
riage ys thought ynholpe. And as for
the mother of Edward, Iohan Hardyng
nameth her Elflede, Polydorus Elfrede,
Wylliam of Malmesburpe, Ranulphe,
Fabyane calleth her whyght Egelflede,
Caxton dare geue her no name, and ther-
fore the matter ys doubtfull. As Dun-
stane was on a tyme hallowpunge of a
church in the honoure of Saynt denyll,
saynt Denys I shuld sape, he behelde the
ryght thombe of the foreseyd Editha, tha
beyng abbesse of wynton, as she was
crosspunge ad blessing her forehead. And
moche delyghtpunge therin, he toke yt in
hys hande, and sayd. Nener myght thys
thombe perpshe. Immedyatlpe after he
beyng at Masse and dolourousspe we-
ppunge, sayd unto the deacon that serued
 hym. Alas thys flozpshepunge floure will
fade, thys redolēt rose wpll be gone, this
darynte Dymonde wpll perpshe, thys
swete byrde wpll atwape for euer. And
after her deathe he founde all her bodpe
resolved into ashes, except that thombe
and the secrete part vndre her bellpe, for
those,

those. ii. partes of her, he had blessed afore. In dede he was verpe homelye to serche so farre. But the cause of thys (they saye) she afterwarde declared vnto hym in a secrete vpspon. Thys storie sheweth Vuillyā of Malmesburys. li. 2. de pontificibus. Ranulphus in polychronico. li. 6. Ca. 9. Vincencius. li. 25. Ca. 33. Antoninus par. 2. li. 16. Ca. 8. Iohannes Capgraue in uita Edithæ.

A nar
rotue
sercher.

Thynge become th Beastes

Images.

Uhan Kyng Edgate had ones perfourmed hys. vii. years penance for hys aduowterpe with sayre Wilfrith (whom Dūstane parauēture prepared for hys owne store) he became altogether the dumme Image of the Beast, and myght not utter frō thens fourth, but as they gaue hym sprete. Apoc. 13. Uhan caused they hym to call a general counsell (at London some saye) in the peare of our lord. D. CCC. and. lxx. by the vnglacpouse auctorpe of the aforesepd pope Johan. And there was yt fulpe enacted, and establshe for a lawe euer to endure, that all canons of cathedrall churches, collpgeners, persons, canons, bycars, prestes, deacons, and subdeacons shuld epyther spue chaff, that ys to saye, become Sodomytes (for that hath bene their chastyte euer seus) or els be suspended from all spirytuall iuryspdyccion.

Edgate

Imagn
Beastie.

Synod
dus.
969

An Ne
te for
Sodomus.

The Actes of

**Eprou-
sye.**

**Up-
sours.**

**ffor ma-
rpage.**

Bulles

**Dun-
stane ac-
cused.**

on. Thys more than Pharaon call com-
stptucpō, was the hynge sworne to abyde,
mapnteyne, and defende with the mate-
rall swerde, by the popes antorpte. Thā
were there chosen oute. ii. pynceppall bps
sptours, Ethelwolde the Bpshopp of
Wynchestre (that nest ps euer ungrace-
ouse) & Oswalde the Bpshopp of Wor-
cestre, both monkes, to se thys throughe
out the whole realme executed. Vincencius
li. 24. Cap. 83. Antoninus par. 2. ti. 16. Cap. 6.
Guilhelmus Malmesburye, Ranulphus, Guido
de columna, Ioan Capgrau. et opus nouum De
utraq; potestate. fo. 17.

Dunstaue ps accused of pll rule.
Thys counsel were some wyle
men (as all these writers wptnes-
se, though yt be sumwhat fapntly)
which layed for their marpage the scrip-
turs, and substanciallye proued themsel-
ues the mapnteyners of vertu therein, &
not of aduouterpe as they were there by
charptablye noted. But that wolde not
serue thē. The holpe Ghost myght in no
wyle puenaple, the popes bawdye bulles
bepege in place, but they must nedes ha-
ue the preferment, no remedye. An other
sort were there which accused Dunstane
of pll rule in the darke. ffor Petrus Equili-
nus sayth in Catalogo Sanctorum li. 8. Ca. 49.
that he was put to hys purgacion of ma-
nye thyngs there layed agaynst hym. Of

Alphelphane therfor they had smelled on
 te sumwhat that was not all to hys spi-
 ritual honestye. Neither wolde these ac-
 cusacions helpe, the popes power ones
 so largely publyshed. The kyng durst **Edgara**
 utter nothynge that was agaynst hym,
 for feare of newe penaunce, and for as-
 moche as yt was knowne that in
 the tyme of hys olde penaunce he had oc-
 cupped one mynion at Wynchestre, an
 other at Andouer, besydes alfrede who **alfreda**
 he at the lattre gotte to wyfe by the craf-
 tyf murther of her husbade Ethelwol-
 de an earle.

The kyng defendeth Dunstane
 bestropeth wolues.

But to pacifye and please thys
 Dunstane, kyng Edgare in hys **Oratio**
 oracion there to the clergie, rebu **ad cleru**
 ked the prestes verpe sore, for banquetyn-
 ge with their wyues, for slacknesse of
 their masse saynges, for pretermptynge
 their canonycall houres, for their crow-
 nes chaupnges with their unprestlye apa-
 rellynge, and soche other lyke. More
 ouer he alleged vnto the in the seyd ora-
 cion the lamentable complayntes (good **knave**
 knauerye I waraunte you) of hys fathers **type**
 sowle aperyng to Dunstane, and repro-
 uynge the wanton behaue of the prestes
 with their wyues. He also tolde them, in
 repressynge their former accusementes,
 J.ij. that

A deup
lysh 31-
laspon.

wolues
Act. 20
Lant. 2

Mona-
sterpes.

The Actes of
that hys sayd dead father in that byspon
reported Dunstane to be the pastoure,
byschopp, and keper of hys soule (which
was nothynge) makynge hym self to be
leue, that the buyldynge of monasterpes
was alwayes the moste helthsome good
worke, expedient helpe, pryce, remedye,
redempcyō, and delpuraunce of the soule
from dampnatyon. Ex oratione regis Ed-
gari ad clerū Anglie. Loke the boke of both
iurisdycyons. Of thys kynge Edgare
ys yt verseyed by Ranulphe, that by a pe-
arke tribute of. L. L. L. wolues out
of Wales, he destroyed all the wolues in
that lande. But within hys owne lande,
the scarce grede wolues that deuoured
Christes flocke. Acto. 20. and the wylye
foxes that destroyed the swete byrepar-
bes of the lord. Can. 2. he left untouched,
pea, rather he set them by, mapteyned
them, and fedde them at hys owne table
with most wycked Jeshabel. 3. Reg. 18. For
in hys tyme they obtayned more than. xl.
great monasterpes. As were Glaster-
burpe, Abindon, Thornepe, Ratape,
Peterborowe, Wenton, Wylton, Shaf-
tesburpe, Sherborne, Worcestre, Wyn-
chestre, Wyde, Helpe, Saynt Albons, Be-
anfledde, and soche other, besydes inu-
merable gyftes and promocyons etc.
C. Ethelwolde with hys frowde con-
mynspon,

from

From thys afore named generall
 counsell, went first Ethelwold Ethel-
 with hys commissiō, whych had woldus
 bene abbot of Abpndon and was than impo-
 bpschopp of Wyndchestre, beynge halpe, stor.
 headpe, subtile witted, & lerned in pro-
 phane letters, as the hystorians writeth magus
 of hym. Thys bulpe whelpe of antichrist
 leaupnge Christes pure mapes, to folo-
 we the fote steppes of the Eleanes, & a herety
 cyanes, Discyllpauptes, Marcpan-
 tes, and other heretikes more, beganne her.
 first hys seates at wyndchestre in the olde
 college. And there dyane out the prestes
 with their wyues and poore chylde, and
 put in monkes of Abpdone for them.
 And thys was hys suggestiōn abode
 to colour the matter. They kepte herpe a colour
 yll rule there (he sayd) they wolde not do
 their masses in due ordre, and they lemed
 no holper thā the other laie people. But
 Polydorus reporteth li. 4. Anglice historie,
 that they were men of an honeste lyfe.
 From thens he went unto other townes
 and cyties, and there ded lyke wyse, and
 bare the name to be a bygplaunt father a father
 ouer Nonnes and relygouse women.
 Thys same one Bpshopp ded more (sayth
 Vincent) than coude the kyng of the real-
 me with all hys whole power. In the en-
 de he wrote to pope Johā the. xiiij. (which Joan. 13
 was the bastarde of pope Johan the. xiiij.)

The Actes of

Steph-
na.

by hys peramoure Stephana) of hys dre-
ames and byspons for the tyme of hys
progresse, despering hys power agaynst
the prestes also, with manpe other won-
ders. Iohanes Captraue in Catal. Guillelmus
Malmesburye, Vincencius, Antoninus, Radul-
phus, Guido de columna. et Polydorus.

Oswalde with hys Beastlye
autozpte,

Oswal-
dus ma-
gus.

On the other syde went Oswald
with hys autozpte fro that wpe-
ked counsell, which had stode
necromantpe with other bypure sepeces
at flozpahe helydes. Orleans in frace,
where he was first made monke, and af-
terwarde in Englande bycame byshopp
of Worcestre. Thys fellowe so wele ar-
med with deceptes as euer were Phara-
ors sorcerers, was thought a man mete
to deceyue with spenge spignes the com-
mon sort. So trudged he fourth with hys
craftpe calkpnges, and first expelled the
Prestes Canons of the cathedrall churche of wor-
cestre with their carefull wpuys and chyl-
dren, and out of. viij. other churches more
within that hys dyoces, and there placed
for them the lapspe leane locustes, which
not longe afore had leaped out of the bot-
tomelle pytt. Apoca. 9. the monkes which
at that tyme were bare and nedpe. Thā
went he farther abrode, and wrought the
relyke masterpes, wherof Englade hath
depe

flozia-
us.

Prestes
expelled

Apoc. 9

depelte felt ever lens. Hys suggestyons were lyke the other, as that the prestes lyved wantonlye, and wolde not masse in due forme. For hys trauaile in thys, was he made archebyschop of Dorke by the labour of Dunstane. To tell hys other feates yt wolde be to moche tyme, and therfor I passe yt over. These.iiij. promoted the seyd Dunstane aboue all other, as men haue moost wylle craftes, to assyst hym in hys busynesse. These.iiij. Monkes brought the kynges so bndre, that they had than all the realme at their pleasures. Iohnes Capgraue, Malmesburye, Vincencius, Antoninus, Ranulphus, Guido de Columna, et Polydorus.

Dunstane maketh a kyng at hys pleasure.

After the decease of kyng Edgare, in the yere of our lord, DCCC.LXXV. was a wonder full varpete and sepyne through out the whole realme, partlye for hym that next shuld succede kyng, and partlye for the great iniurie done to the married prestes. The quene Alfrede with Alpherus the duke of Mercia and other great lordes fauorunge her quarell wolde nedes haue Ethelrede kyng whiche was her sonne by Edgare, on the one syde. Dunstane and hys monkes byshoppes with the earle of Gloucestre and serten other lordes

a colone

and

iiij. false
knaues.

975.

Scilicet

Alphe-
rus.Ethelre-
dus.

J.iiij.

des

The Actes of

Edwar
dus.

legatus

Joan. 13

a father

A de
sept.

Alphe
rus,

was suborned by them, on the other side
would needs have Edward, whom some
me reported to be Edgars bastard.
When as Dunstan perceived the que-
ens part to prevaile (for she had the most
of the lordes) he called for his metropol-
itanes crosse, and there upon a bold pre-
man and a tall, shewed himself amonge
them as the popes high legate from his
owne right side. For he had by that tyme
procured of Pope Johan the. xiiij.
(which was the other popes bastard) a
renouacion of his former autorite, to
double the towarpsynesse therof. And by
force of the same, he made Edward his
ge in spight of them all, & shewed him-
self (Johan Capgrave sayth) a verie na-
turall father vnto hym ever after. Neuer
theless he tolde hym his lyfe in the forth
yeare of his reigne. Than to make all
holpe towarde their side, & to blemish
the other parte, specially to stoppe
menys mouthes abroad (for manie thynges
were in those daies spoken) they ra-
woupled hym a Saynt, fyndyng the me-
ans to shewe myracles for hym, and
that made all whole euery weye. Prefati
Autores.

The prestes with their wpones restored.

And after this his coronacyon,
Alpharus the Duke of Mercia
with other great men, by counsell
of

of the quene, about the mikes out of the
 cathedrall churches and restored agayne
 the prestes with their topes and rhyt-
 dien. For the prestes had layed for them prestes
 selues, that yt was unconlype, uncharita-
 ble, pea, and unnaturall, to put out an
 olde knowe dweller for a newe unknow-
 one. A uepber, a cytizen, and a chylde
 brought up amonge them, for a forner &
 a straunger. They knewe yt (they seyd) The
 to be displeasynge unto God, that man
 shuld take from them that he had ones
 gyven them. Ynally they alleged thys
 grounded precept of God for themsel-
 ues. Lete men do non othertowse that they
 wolde gladly be done to. The monkes The mo-
 on the other syde, layed for their parte, kes.
 that Christ cared not an half peny for the
 olde dweller, but allowed hym only,
 that wolde take the crosse of penance,
 vpon hym. Whether that be in a mon-
 kes crosse without iust tittle to suffer in
 to an othre manys possessiouns or no, I
 put yt to the iudgement of them that are
 churche lerned. The trouble care A cros-
 in marriage, as are the necessarye prou- se in ma-
 spence for house keepynge, the vertuous rpage.
 byppynge of chylidren, and the day-
 ly helpynge of pouertie, shuld rather se-
 me a churche crosse to Godly to se me,
 than easie Idelnesse in monke ry. In the
 ende of thys controuersie, the greater

Backa-
re, sic
monke.

part both of the nobles and commons,
iudged the prestes to haue great wronge,
and sought euerye where by all meanes
possoble, to brayne them agayne to their
olde possessiōs and dygnities. Bea, sum
where with good ernelt blowes and buf
fettes. Robertus Fabyane cum antedictis Au
toribus.

Dunstane maketh an Idoll to
speake.

975.
Spno:
bus.

The bps caused Dunstane in the pe
re of our lord. **W C C C**, and
12th. to call an other solempne
counsell. But that was where they
thought themselves most stronge, and
myght best do their seates, at Wyndche
stre. Where after great wordes had be
tween the duke of Warthe and the earle
of Gloucestre (which were then appoynted
as arbiters) Dunstane perceyvinge all
to go with the prestes, broughte fourthe
bps former corrupciō, thynkynge there
by to stoppe their mouthes. And whan
that wolde not serue, they sought out a
practyse of the olde Idolatrouse prestes,
which were wont to make their Idolles
to speake, by the art of Necromancie,
wherin the monkes were in those dayes
expert. A roode there was vpon the frap
ter wall in the monasterpe where the co
unsel was holdē, & (as Wynet & Antoni
nus testifyeth) Dunstane requyred the
all

Comps-
pon.

A roode

all to prapetherunto, which was not thā
 ignorantte of that spirytuall prouysyon.
 In the myddes of their praper, the roode
 spake these wordes, or els a knaue mōke
 behynde hym in a truncke through the
 wall, as Boniface ded after for the papa
 rpe of Celestine. God forbpd (saph he)
 pe shulde chāge thys ordre take. We shuld
 not do wele, now to alter yt. Take Dun-
 stanes wapes vnto pe, for they are the
 best. At thys worke of the deuill all they
 were attopned, that knewe norther of the
 craftie couepaunce. If thys were not cle-
 ane legerdemayne, tell me. Oh, that the-
 re was not a Johā Boanerges at that tpe
 me, to proue the spretes of that workema-
 shipp. 2. Ioan. 4. If there had bene but one
 Thomas Cromwell, they had not so cle-
 uely escaped with that knaue rpe. Polydo-
 rus Vergilius, which alloweth thē in ma-
 ny other lewde popntes, smelled out well,
 their bouerpe in thys, and reporteth vs
 uerle other to do the same at that tpe.
 That Idollys crowned kynge of
 Englande,

Knaue
rpe.

The
roode
spea-
keth.

i. Joā. 4
Tho-
mas cro

Merles

With

In remembraunce of thys knaue rpe
 (myracle, they sape) were after war-
 de writtē vpo the wall vndre that
 goodes fete, these verses folowynge.

Humano more, crux presens edidit ore,

Caelitus affata, que perspicis hic sub arata,

Absit ut hoc fiat, et de tera tunc memorata.

The Actes of

**Lap-
grauē.**

1036.

Laput?

**The
crowne.**

**Egel-
nothus.**

**An Idol
made
byngē.**

**Image
of the
Beast.**

Whith lpe and all. Whom Johan Lap-
grauē reporteth that he se there more thā
CCCC. years after, the roode transla-
ted from thens into the churche for hys
miracles sake. Aboute the yere of our
lorde a. M. and. xxviii. as kynge Canu-
tus beyng at Southampton was boas-
ted of one of hys knyghtes to be the gre-
at lorde of the see, he thought to proue yt
by a commaundemēt of obedience. And
as he wel perceyued that yt wolde obe-
ye hym in no point, he take the crowne
from hys owne head, acknowlegge
that there was a lord moche hygher & of
more power thā hymself was. And ther-
for he promysed neuer more to weare yt,
but to rendre yt vp vnto hym for euer.
With that, Egelnodus than archbp-
shopp of Caunterburpe, infourmed hym
of thys roode whiche had dysolued pre-
stes matrimonye & done manye other
great miracles. Whiche prouoked hym
anon after to go to Wynchestre, and to
resigne vnto hym hys regall crowne, cō-
spturpge hym than kynge of thys real-
me. Was not thys (thynke yow) good
wholsom counsell of thys Idolour bp-
shopp. Zecha. ii. pf a man had nede of yt?
A playne token ys yt that they were thā
the Images of the Beast. Apoc. ii. & iii.
godly gouernours, yea, verpe Idolles &
no bynges, that were badde soche ghoostly
fathers

Father's. Henrichs Huntingtonensis Archidia
conu. li. 6. Ranulphus li. 6. Ca. 20. Fabianus.
li. 1. Ca. 206. et Polydorus li. 7. with other
autours more.

Example of Claustrall
virgynite.

Marianus Scotus & seker other
writers helpe, do testyfy in
their Chronycles, that when
thys Canutus coude haue no frute by
hys wyfe Elgna of hampton, and was
not throughe contented therewith. She
fearpage that he shuld epyther caste her
by, or els resort to some other, gote her a-
monge reipgrouse chaste women, to knowe
what good there was amonge them.
And anon she founde one to her mynde,
whiche was bygge with chylde by a mo-
ke, not withstandynge the great chastyte
that was boasted afore. But Marianus
sayth, she was a presbyteresse or a prestes
seman, to saue the honoure of that ordre,
because he was a monke hys selfe. Algy-
ne had thys nonne be of good chere, and
yf she wolde agre vnto her, yt shuld be
to her great honoure. But yt must (she
sayd) be kept wonderfullpe close. Imme-
diatlye after the quene sayned hys selfe
to be great with chylde, and by the con-
ueyance of a mother. W. goynge be-
twixt them both, at the tyme appoynted
of labourynge, she was deliuered of the

Canutus
Elgna.

Clau-
strall
chastite

Algyne
her best
arde.

The Actes of

Sveno

Heral-
dus.

Hardy-

nonnes childe, makynge the kyng to be
leue yt was hys, to no small reioyce of
them both. This childe was called Swe-
no, and the yere afore Canutus dyed,
was constytute kyng of Norweye. So-
me wryters haue thought that Heraldus
the first (whiche after succeeded kyng of
Englande) to come fourth also the same
wyse, and hys owne brother harde Canu-
tus reporte yt not farre otherwyse. Ra-
nulphus li 6. Ca. 20. cum ceteris autoribus.

Dunstane dysputeth with sorcerpe
and murther.

Dun-
stanus.

Kuane-
rpe.

Now let vs retorne vnto Dun-
stane agayne. Though the afore-
sayd controuersye between the
prestes & the monkes ceased for a tyme, by
reason of their legerdeynapne in the roo-
de, yet was yt not all spynshed. For some
men of wysdome there were in those day-
es, which smelled somewhat (as Polydorus
reporteth) iudgynge yt to be as yt was
in dede, verpe subtile knauerye. And
plapnelpe Ranulphus sayth, that the spech
came fro the wall. Marke yt hardelpe.
Wherupon Alpherus the duke of Mar-
che witt hys companie, in the yere fo-
lowynge (whiche was from Christes in-
caruacpon. D C CCC. and. lxxvi.) sent
into Scotlande for a certen lerned wy-
se & lerned shop, which was knowne both eloquent
and

Alphe-
rus.

976.

a lerned

I wylt, to day, te the matter with the. bps hop.
 Than was the place appoynted in a stre-
 te or byllage of the kynges, called Cal-
 na, for they trusted no more close houses
 in the monasterpes. And when the Bp-
 shopp had laped for the married prestes
 soche indurpble scripturs, reasons, and Dun-
 argumentes as Dunstane and hys body stane an
 poll monkes were not able to auoyde, alle.
 the blynde alle had non other shyft but
 to lape these fapute excuses for hymself.
 As that he was an aged man, fore broke
 in the labours of holpe chutche, and that
 he had at that tyme geuen ouer all sto-
 dyr, and onclpe addpcted hymself unto A blyp-
 praper. But for as moche (he sayd) as he bea-
 thep wolde not leaue the bps quetpunge
 of hym, but still bere hym with olde
 quarellpunges; they myght wele seme
 to haue the byctorpe, yet shuld they not
 haue their myndes. And with that he
 arose in a great furpe, for a coloure com-
 myttinge hys cause unto Christ, but he A hym
 sett the Deuyl by hys necromantepe to me of
 worke. For so sone as he was gone, the de-
 with soche as yt pleased hys pontyspall upl-
 pleasure to call with hym, sodenly (sayth
 Fabyane, Antonyne, Vyncent, and Iohan Cap-
 grane) the iopltres of the lost fapled, and
 they that were badre yt, perpyshed
 there.
 dedged of, as in the 10. of the 1. of Dun-
 mayt

The Actes of

Dunstanes proupspon in Englan
de for Sathan.

Thou haue thys most cruell and
wicked generacon contynual
lye buylded their spynefull Sy-

Mich. 3 on in blood, Mich. 3. and are not yet as
shamed of these their manifest knauerys.
es. for these belly founders, theues, and
murderers of theys pet aduancee they
for their princypall Saptes. And whā
their feastfull dapes come, they are yet
in the pappstoch churches of Englande
with no small solēpnite, mattenled, mas-
sed, candelled, lyghted, processioned, sen-
sed, sancted, perfumed, and worshipped,

Saptes

the people brought in belene, that the la-
tyn readynge of their wretched actes
there in their legendes, ys Gods dyspu-
ne scrupce, being without faple the most
dampnable scrupce of the deupll. As he
as holpe Johan Baptyst by preachynge
repentaunce, prepared a playne pathwa-
ye to Christ and hys kynge dome, Luc. 3.

Gods
scrupce.

Preer
for An-
tichrist.

So ded thys unholpe Dunstane by so-
wynge of all supersticions, make redye
the waye to Sathan and hys synful kyn-
gedome agaynst hys comynge fourth
from the bottomlesse pytt, after the full
thousande of yers from Christes incar-

Apoc. 20
Apra-
cles.

nacion. Apoc. 20. which ys the spete of
Antichrist. He rapled by in Englande the
pestilent ordre of monkes, he buylded
them

them monasterpes, he procured them sub
staunce innumerable, spnally he brought
into their handes the cathedrall churches
with the fre eleccion of bps hoppes, that
nothpng shuld there be done within that
realme, but after their lust and pleasure.

Thā was Chyrlkes kyngedome clerelye
put a spde, and hys immaculate spouse,
oz churche vpon hys worde oulpe depen.
dpyng, compelled to flee into the desert.
Apoca. 12. Men and womē that ryghtlye
beleued, durst not than confesse their sap
the, but kept all close within them. For
than was Sathan abrode, these monkes
euerpe where assylt puge hym in the four
nspynge out of that proude papnted
churche of Antichrist. Superstycyon, hy
pocresye, and vayne glorie, were afore
that tyme soche vices as men were glad
to hyde, but now in their gaudyshe cere
monyes, they were taken for Gods dy
upne serupce.

The
churche
Apo. 12.

Sathan

Apoc.

Spynes and plages folowynge
these myscheues.

Wat now se what folowed of these
afore reherfed myscheues. In the
peare of our lorde. D L L L L. 988
lxxxviii. (which was the. xii. peare before
that full thousande) departed thys Dun
stane, a swarme of deuyls frequētpnge
hys tumb, as I shall in the next boke the De
we more playnely. Within the same yers.
peare

The Actes of

A bloo- peare appered a bloodpe cloude in the
pe clou skpe, which couered all Englade, as wit
de. nesselth iohā Hardinge with dyuerse other
Danes. Thronpilers, and pt rapned blood ouer
 all the lande. After that entered the Da
 nes so fast (saphth Kanulphe) at euerpe
 porte, that no where was the Englshe
 nacpon able to withstande them. And
 the monkes to helpe the matter wele fo
Strici- shop Stricius, gaue them .x. thousand po
us. unde to begpue with, that thep myght
 lyue in rest and not be hyndered. For ly
 tle cared thep what became of the rest,
 so their precpouse bodpes were safe. Af
 ter thys bp dyuerse compulspous thep
Mōkes augmented that summe, from .x. to .xvi.
were to .xx. to .xxiii. to .xxx. and so fourth tll
Englan thep came to the sharpe payment of .xl.
des de thousande pounde, and tll thep had no
struccp- more monepe to geue. For the more the
on, Danes had, the more couetouse and cru
The ell thep were euermore. Thus ded thep
Danes to the lande innumerable harme, in sekp
strength- ge their owne pryuate commodpte, and
ned. so brought their owne natpue people in
 most myserable thraldome. For bp that
 meanes were the Danes made stronge,
 and the Englshe nacpon bycame feble
 and weake, pea, so wretched at the last,
Lorde that thep were fayne to call euerpe hple
Daue, haue amonge the septe Danes, their
 good

good lorde. But now marke the ende cō-
cernynge these monkes. In the peare of
our lorde a thousande & xij whiche was 1012.
the. xxiij. peare from Dunstanes depar-
tyng, and the. xij. from the deupls gopn-
ge fourth, the Danes after manye gre-
at byctozpes within the realme, spered
the cpte of Caunterburpe and enpriso-
ned the Archebyschopp than Elphegus. Cañter
And as he and hys monkes were able burpe.
to geue nomore moneye, they tpythed the Elphe-
after thys sort. They slewe alwayes. ix. gus.
and reserued the tenth to perpetuall so-
rowe and seruptude, tpyll they had mour-
thered of them to the nōbre of more thā Tpythys
ix. hondred, there and in other quarters a ges.
brode. And the molste part of them they
hpynged by the members, which was a A iust
playne spgnyfycacyon, that plage to co- Plage.
me than vpon them for their Sodo-
metre and most byolent con-
tempt of chrissten marryage.

Ranulphus Cestrensis li. 6.

Ca. 13. et. 15. Fabianus

par. 1. Cap. 199.

The conclu

syon of thys fyrst boke.

Extent
of thys
boke



The o-
ther bo-
ke.

1546.

Here haue I paynted oute
before your eyes (most de-
relye beloued contreyne me)
the chaste, holpe, consecrate,
and spirituall actes of your
Englyshe botarpes, prestes, Monkes,
Bpshoppes, fro the worldes begynny-
nge, to a full complete thousande years
sens Christes incarnacion. Not all haue
I here reherled, for that were a labour
without ende, they beynge so innumera-
ble, but a lerten of them for euerpe age,
that ye maye by them perceyue what the
rest hath bene. In the next part or boke,
which shall begynne at Sathans goynge
fourthe at large, after hys thousande
years tpyenge vp. Apoca. 20. and so conty-
nue to thys yeare of our Lorde a. M. D.
and. xlii. that ye maye knowe what the-
re hath bene amonge them, what occu-
pyenge they haue had, what masterpes
they haue played, and what myracles they
haue done, for that tyme and space also. I
thynke yt wyl apere an other maner of
thynge, than that which hath gone afore.
Sathan For so moche as Sathan their ghostlye
at large gouernoure hath for that tyme wrought
most

most stronge. Nomore wyl I be asha-
med to reherse their splthpe factes (lete
them trust vpon pt) than they haue bene
to do them in effect, and to sett them four
the for holpe, spirytuall, cōsecrate, chaste,
honorable, and ghostlye good workes, be-
punge abhompnable and most synhynge
knaueryes.

Good
workes

The worlde shall wele knowe what
Sodomptes and Deupls they are, that
haue all thys tyme contempned chzisten
marryage instytuted of God, and do not
yet repent their most dampnable depn-
ges in that behalf, but contynue styll the
same, leadyng their lyues in vnspkea-
ble fleshye splthpnesse. Chzist promysed
ones to all soche as they are, that all their
hydden myscheues shuld come to lpght,
yf they wolde not at the call of hys most
holpe Gospell, repent. Nothynge (sayth
he) ys so closelye hydden amonge those
spirytual murtherers, but wyl be clerely
opened, neyther yet so secretlye couered,
but shall apere manifest and be knowne
to the worlde. Math. 10. Marci. 4. Luce. 12.
Chzist suffered verpe longe the Phar-
sees and Bpshoppes, the lewde predeces-
sors of our proude spirytualite. But
whan he ones percepued non other in the
but contempt of hys derpte with wylfull Chzist
resistance of the holpe Ghost, he went rebu-
scerelpe vpon them with wo vpon wo, keth.

Sodo-
mites.

Mat. 10

Mar. 4

Luce. 12

The conclusioun.

callunge them all that nought was. As
hypocrites, dyssemblers, bodypolles,
fooles, blinde beastes, bellpgoddes, scor
ners, false prophetes, periures, hypers,
serpentes, deuourers, rauens, bap
bers, theues, tprauntes, murtherers, and
fye brandes of hell.

Mat. 23

**Vespa
sianus
et Titus**

**Capti
ues.**

Exāple

Loke the .xxiij. chapter of Mathew,
& ye shall fynde that he poured all thys
vpon them, and doubled yt in the capti
uptye of Hierusalem, whan the great ven
geaunce of all innocent blood lpyght gre
uoullpe vpon them. For in the spege of
that ctye were slayne by Vespasianus &
Titus, to the nombze of .x. hondred thou
sandes of Iues. Not onlpe of the inhaby
tauntes of that regyon there, but from
all quarters of the worlde aboute, which
at that tyme came thydze to their Caltre
celebracon. Besydes these, were there
ledd e fourth from thens captiue .xcviij.
thousande, of whome some were solde
to the Romanes to become their conty
nuall seruauntes and slaues, and the re
spdue geuen vnto the Lyons and wolde
beastes, that they shuld daple deuoure
them and be fed with their fleshe. All
thys witnesseth Egesippus ludcus, li. 5. Ca.
49. De Hierosolimorum excidio. And now
after thys most manifest example, Christ
wylleth vs also extremelpe to rebuke
these

these cruel corrupters of the chylspa-
npte, for their most spghfull contempt
of hys whollom warnynges, the Chri-
sten magistrates hereafter, or els some Wagg-
other enemye of theirs, folowynge with strates,
double vengeance vpon the heades of
them. Apoca. 18. Whys plage, whan yt
shall fall, as yt ys not farre of, wpll be
the most ryghtouse hande of God, vpon
that malpynaunte generacon.

Great wondre wpll yt be vnto ma-
nye (I knowe yt wele) to beholde their
chese Englyshe sapntes thus rebuked. englysh
And parauētūre they wpll thynke, that Sap-
I myght as wele speake agaynst Peter
and Johan, Paule and James, with the
other Sapntes, Apostles and Martyrs
of the pypmatpue church, as agaynst
these vngodlye hypocrytes of theirs.
But I tell those men afore hande, that The Au-
they are wretchedlye blynde, for want of tour.
spuēlye knowlege in the sacred scrip-
tures. They haue no true iudgement in
them to dyscerne the fallen starre, from
the starre so spertuēlye fixed in the spr-
mamēt as neuer coude be pet from thēs
remoued. Neuer shall he that deelyne th
to mennys inuencionys, be all one with
hym whiche onlpe folowethe the pure
worde of God.

But vndoubtedly of no small tyme,
B. iij. haue

starres?

The conclusyon.

**Fallen
starres.**

haue the fallen starres darkened the cleare starres of heauen, the popes hyppocrytish Sapntes, the true Sapntes of Christe and perspyght chydren of Abraham.

**Holpe
dapes.**

The chese cause of thys hath bene the cruell contempt of holpe wedlocke, and the bragge boastyng oute of their unholpe chastyte. Neuer sawe we yet anye holpe dapes made of Adam, Seth, Enos,

**Peter &
Paule.**

and Enoch for the first age. Neyther yet of Noe, Abraham, Isaac, Jacob, Joseph, Moses, David, Zorobabel, and sothe other for the other ages. I thynke yt Peter and Paule with the other Apostles, had bene knowne marred men, they had neuer had so many persumpnynges and sensunges.

**secular
& lape.**

It ys onlpe marriage that hath made men secular abiectes, and unholpe, lowly, lewde, lape people. In sppyght of that, haue the spirytual Sodomytes in the legendes of their sanctyfyed sorcerers, dysfamed the Englyshe posterite with taples, as I haue shewed afore. That an Englyshman now can not trauaile in an other lande by waye of merchandys or anye other honest occuppunge, but yt ys most contumelypouslye throwne in hys te the, that all Englyshmen haue taples.

**Called
Startl-
men.**

Taples

That vncorrupte note and report haue the nacpon gotten without reouer, by these lapyse and Idell lubbers the Monkes & the

the prestes, whiche coude fynde no mat-
ters to aduance their Canonised Capns
bp, or their Sapntes (as they call them)
but manifest lyes and knauperes. In the
meane tyme haue they boasted their ow-
ne most splthpe whores, their Nonnes & whores
deyled splters, for sanctified byrgpnes
and the pure spowles of Christ. Neuer
was there yet so pzerpouse and ozpent a
coloure to hyde all their knauperes, as
was that counterfett chastyte of theirs.

That sapie face of the subtile serpent, face of
hath hptherto deceyued all the worlde, the Ser-
and wrought innumerable myschefes pent.

therin. But pf those their sozcerers be
Sapntes as they sape they are, than ma-
pe the Deupls of hell be Sapntes also.
Nete Dunstanes deupll stande than chec
he mate with Dunstane hys mastre, and
be a poppsch Sapnt as he ps, for he neuer
deda quarter of so moch myschefe as he
hath done. Stande by pe noble men and
women in the true knowlege of your loz
de God, pf pe wpll hereafter be noted Noble
daleaunte. Be not as your fore fathers men.
haue bene afore pow, beastyne ignoraunt
in the wapes of hys truthe.

Dūsta-
nes de-
upll.

Noble

Followe the Christen pryncples of
your most worthpe Josias, Kynge Hen- Kynge
rye the. viij. which hath gracpousspe be- Henrge
gonne to smell oute in that false genera-
spon the eugynnes of the Deupll. As

R. b.

great

The conclusioun.

**Saynt
George**

**What
maketh
noble.**

Lawes.

**Doctry
ne.**

great honoure wyl pt now be to pow-
(yea, rather moche greater) to see the se-
de of the Serpent by the worde of God,
as euer pt was to Saynt George that
noble captayne, to see the greathydre oz
Dragon at Silenn, as Baptista Man-
tuanus spectyfeith. I speake not thys for
that I wolde ye to fall vpon that soxe
with materpall weapon, but with the
myghtye stronge worde of the Lorde.
For as Elise, Daniel, and Paule repor-
teth, they shall be destroyed without han-
des. Esa. 11. Dan. 8. et. 2. Thes. 2. Wylpe ys
pt Gods true knowlege, that nobleth
pow before hym, be therfor no longer ne-
glygent. No vnerurable dyshonoure
were pt vnto pow, from hens fourth to
be led blynde felde of these bushardes in
the darke. The most of pow are all re-
dyt verpe plentuouslye entered (that
lorde be praysed) thynke hym onlye blef-
sed which perseuereth to the ende. Ha-
upnge the gouernaunce of Christes dere
herptage, drawe not your lawes out of
Antichristes rules now that ye knowe
Christes whollom doctryne. Neyther
yet fatche the breade that ye shall feade
your commons with, oute of hys baw-
dye beggerlye bowgettes, but lete them
haue the pure purueaunce of God out
of the vndefyled scripturs. Be ones so
mercypfull to that churken flocke, that ye
clere.

The conclusyon.

78

clerelpe delpue them from that hyle ge
neracpon. Lete them no longer worshyp

deupls as they haue done, in these

dead monkes and thenes, but

deupls.

lete the loke frelpe towar

des their eternall vlp

upage God, both to

their sowles helthe

and pouts.

Amen.

Thus endeth the first parte of thys

worke, called. The Actes of

Englyshe notarpes. Col

lected by Johan Bale.

Anno. 1546.

The Auto-

urs names both Englyshe
and other, out of whom thys
pzeſent Boke ys collected.

| | |
|------------------------|------------------------|
| Abbas Vrſpergenſis. | Euſebius Ceſarienſis. |
| Achilles Pyrminius. | Festiuale Sacerdotum. |
| Alphonſus de Caſtro. | Flores Hiſtoriarum. |
| Alphredus beuerlacēſis | Franciſcus Lābertus. |
| Amandus Zierixenſis. | Preculphus Iexouiēſis. |
| Antoninus Florētinus. | Galfredus Monemu- |
| Baptiſta Platina. | tenſis. |
| Baptiſta Mantuanus. | Genadius Maſſiliēſis. |
| Bartholomeus Anglus. | Georgius Ioye. |
| Bedas Girnuinus. | Gorgius Vuicelius. |
| Bernardus Lutzeburg | Gildas Britannus. |
| Beroſus Chaldecus. | Giraldus Cambrenſis. |
| Biblia Sacra. | Guido de Columna. |
| Blondus Flavius. | Guilhelmus Malmeſ- |
| Caius Iulius. | burienſis. |
| Chriſtianus Maſſeus. | Guilhelmus Caxton. |
| Clemēs Alexandrinus. | Guilhelmus Tyndale. |
| Colſridus Abbas. | Guilhelmus Turner. |
| Conradus Geſnerus. | Hartmannus Shedel. |
| Cornelius Tacitus. | Hector Boethius. |
| De utraq; Poſtate. | Helinādus Monachus. |
| Diodorus Siculus. | Henricus Huntyngho- |
| Edgari Oratio. | nenſis. |
| Egeſippus Iudeus. | Hēmānus Contractus. |
| Epiphanius Cyprinus. | Hēmānus Torrētinus |

Honoꝝ

| | |
|-----------------------|-------------------------|
| Honorius Augustu- | Nennius Britannus. |
| nensis. | Odo Cluniacensis. |
| Iacobus Vorago. | Ostbertus Catuariensis. |
| Iacobus Bergomas. | Osualdus Myconius. |
| Iacobus Zieglerus. | Otto Phrisingensis. |
| Iodocus Badius. | Paulus Crocius. |
| Ioannes Capgrau. | Paulus Aemilius. |
| Ioannes Hardyng. | Paulus Constantinus. |
| Ioannes Stella. | Petrus Equilinus. |
| Ioannes de Molinis. | Philippus Melachton. |
| Ioannes Annius. | Plinius Secundus. |
| Ioannes Naclerus. | Polycrates Ephesus. |
| Ioannes Lydgate. | Polydorus Vergilius. |
| Ioannes Textor. | Pomponius Mela. |
| Ioannes Tritemius. | Prosper Aquitanus. |
| Ioannes Pomeranus. | Ptolomeus Lucensis. |
| Ioannes Carion. | Ranulphus Cestrensis. |
| Ioannes Maior. | Raphael Volateranus. |
| Ioannes Lelandus. | Robertus Fabyane. |
| Isidorus hispalensis. | Robertus Barnes. |
| Legendariū Ecclesie. | Sigebertus Gēblacensis. |
| Liuthprandus Ticinē- | Strabo Cretensis. |
| sis. | Thomas Braduuardin. |
| Marcus Sabellicus. | Thomas Vualden. |
| Marianus Scotus. | Thomas Scrop. |
| Martinus Carsulanus. | Vincēcius Beluacensis. |
| Martinus Lutherus. | Vtraq; potestas. |
| Matheus Palmarius. | V Vernerus Cartusien- |
| Merlinus Ambrosius. | sis. |
| Michael Ricus. | V Vilibaldus Anglus. |
| Naclerus, Ioannes. | Finis. |

The holpe Gost shall rebuke the worl
de of synne, and of ryghtousnesse, and of
iudgement. Iuan. 16.

Into the newe Hierusalem shall en-
tre no vncleane thyng, neyther that
which worketh abhomyracpon, nor yet
what maketh lyes. But they only which
are written in the lambes boke of lyfe.
Apoca. 21.

The man of synne shall be opened,
before the Lordes commynge, even the
sonne of perdycepon, whiche is an aduer-
sarpe, and ys exalted aboue all that ys
called God, whom he shall consume with
the sprete of hys mouth. 2. Thes. 2.

Printed at Wesel In the Beare
Of our Lorde God.

1. 5. 4. 6.

